THE
MESSAGE
FROM
THE KING'S
COFFER

THIS BOOK IS THE GIFT OF
Roland Temple,
Sausalito, Calif.
May, 1921

LEGEND

1 King's Chamber
2 Queen's Chamber
3 Grand Gallery
4 Grotto
5 Bottomless Pit
6 Entrance Tube
7 To the Light of the North
8 Al Mamoun's Excavation
9 Ventilating Tube
10 To the Midday Sun and the Midnight Throne
11 50 Courses of Masonry
12 25 Courses of Masonry

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THE MESSAGE FROM THE KING'S COFFER

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THE MESSAGE FROM THE KING'S COFFER

BY

RONALD TEMPLE

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GEORGE E. MAYCOCK

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MCMXX

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TO

OUR FATHER

WHO, *laying the foundations of the earth and the measures thereof; stretching line and plummet thereon; and making fast those foundations for a witness to the* LORD *of hosts, in the midst of the land of Egypt,* (*as told in the Book of Job*); *yet findeth the infinite Love & Wisdom to regard even the little, obscure sparrow that falleth . . . .*

Such volition as has, under His direction, been necessary to the re-assembling and representation of this Message is in the reverence of child to Parent

HUMBLY DEDICATED

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THE FLOWER OF EGYPT

I

In The Light of what is here offered, it is felt by the author that acknowledgment is primarily due those who, in evolutional precession, have made this Message possible:

Martin Luther, sometime Professor of Philosophy, author of a treatise nailed perforce on the door of his church, who wrested the Holy Bible from behind bolted doors, and so gave to his fellow man his inheritance.

Robert Green Ingersoll, so-called "anti-Christian" lecturer, and "Atheist," author of *The Mistakes of Moses*,—who couched his lance against the *material misconception* of the Holy Bible, and proved his sonship of God by his love for his fellow man.

Mary Baker Eddy, author of *Science and Health, with Key to the Scriptures*,—who reverdured the forest hewn away by Robert Green Ingersoll, with the Beauty of Consciousness, and proved the Fatherhood of God by the power of Universal Healing.

Joseph Augustus Seiss, d. d., author of *A Miracle in Stone*, who, in a-tone-ment with his Father, unfolded the carven petals of the Flower of Egypt.

Isaiah, *19th Chapter:*

18: In that day shall five
cities in the land of Egypt
speak the language of Canaan, and swear to the Lord
of hosts; one shall be called,
The city of destruction.

19: In that day shall there be
an altar to the Lord in the
midst of the land of Egypt, and
a pillar at the border thereof
to the Lord.

> 20: And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

* * * *

IN THE midst of the land of what was once called Egypt, in the very center of the earth, as we reckon such, on the exact dividing line between the Northern and Southern hemispheres, stands, over a virtually Bottomless Pit, a cyclopean monument in stone, known as the First of the World's Seven Wonders, the Great Pyramid called Cheops, central figure of the three-pyramidal group known as "The Gizeh Group."

At midday, exactly, the solemn index finger of this Great Pyramid points directly to the overhead sun, and by the distance of this finger from the base of the Great Pyramid the mean distance of the sun from the earth is computed. With equal solemnity, the passage of entrance into this Great Pyramid points at that exact place in the heavens where, in the year 2170 B. C., as we reckon time, the then tail star of the Constellation Serpent, *α* Draconis, which was also the Pole Star, or Star of the North, shone, and signaling the removal of which from its heavenly position at that date, the Free-Masonic bodies of the World darken the Northern Transepts of their temples to this day.

At exact midnight, with pyramidal accuracy, this mighty index finger points at the place in the heavens where, at midnight of the autumnal equinox of that year which the Great Pyramid declares to be its birth year, Alcyone, the "throne" star of the Constellation Pleiades, was set lantern-

wise, while the cycle of equinoxial precession is told in exact inches in the two diagonals of the Great Pyramid's base, taken together in the form of a cross. What time Job sought to measure his wisdom with that of God, the Father correcting his son, asked,

Job, *38th Chapter:*

31: Canst thou bind the sweet influences of Pleiades,.....?

33: Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

Since time immemorial, and to this day, the midnight beginning the autumnal equinox is still reckoned as the beginning of the true year.

Modern astrology now concedes to Alcyone the focus of the Universal system of gravitation, of action and re-action.

Into the manner of the building of the Great Pyramid and its microscopically accurate plan of construction and orientation it is unnecessary to go in this writing, saving in the briefest way, and full information may always be obtained from a number of standard scientific works thereon, chief among which both for mature and uninstructed interpretation is *A Miracle in Stone*, by the Reverend Joseph A. Seiss, D.D.

Suffice it for this writing, therefore, that the Great Pyramid has been referred to by the earliest of the earth's known literature, as well as by no less an authority than the Holy Bible itself (and that again and again), whose passages correlate exactly with the Pyramidal passageways in measurement and direct reference.

In the Book of Job,—chapter 38,—the speaker, God, describes to Job all creation, which he pictures as an edifice, in the terms of the geometer and master-builder, the Great High

Mason,—bases, height, corner stone, lines, measures, and foundations. Elsewhere God is accredited with speaking of stretching the line and plummet over his work; and also in this same Book of Job the earth is described as hanging upon nothing, even as the Great Pyramid is suspended (symbolically) over the nothingness of a Bottomless Pit. Says God, Master Mason, to Job:

Job, *38th Chapter:*

2: Who *is* this that darkeneth counsel by words without knowledge?

4: Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5: Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6: Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

18: Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19: Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20: That thou shouldest take it to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

In verses 19 and 20, just cited, "the way where light dwelleth," and the "place of darkness thereof," and the "paths to the house thereof," find corroboration in this historic wise. About 3000 years after the date of building of the Great Pyramid, the then son of the Caliph Haroun Al Raschid, of Arabian Night's fame, (elsewhere in this writing told of), not knowing of the entrance passage of light, attempted to tunnel through the mass of masonry, and brought up over the Bottomless Pit therein, the place of darkness.

Lo! in these verses the declaration of the work of his own hands by the Master Builder. And all of this wonderful edifice, we are informed in this same chapter of the Book of Job by the Master Builder, was consummated in the presence of the morning stars and of the sons of God, when the former sang together and the latter shouted for joy.

On the strength of the testimony of these just quoted verses from the Book of Job alone, without further confirmation of the exactly equal numbers occurring to describe the same things in both Bible and Pyramid (both works acknowledgedly inspired), the oneness of the Holy Bible and Great Pyramid in expression is established; for it is not intelligently possible to place any other interpretation upon the wonderful orientation of the Great Pyramid, or on the equally wonderful parabolic language of the Holy Bible, both eloquent histories of the human race, other than that both are the presentation in mortal manifestation,—the "Word made flesh," as John says,—in exact corroboration of each other of the Psychology of Life; witnesses to the eternal sonship of *man*, and the eternal Fatherhood of God; testifying in stone and scripture to the former of his inheritance which, for lust and gain, *man* laid down when he passed of his own volition from the Light,—he a son of Light, of Eyes-Real,—from the knowledge of the beauty of God, down into the long twilight of his human history to the verge of the very Pit itself.

Passing over the myriad direct references in the Holy Bible to the Great Pyramid, we read in the Book of Psalms:

48th Psalm:

2: Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.

We are, in Revelation, distinctly told that the city of the Great King,—the King of Kings, and Lord of Lords, than which could none be greater,—is the new Jerusalem, whose counterpart is, of course, that Jerusalem of Judea as known to us. This city, says the Psalmist of old, is to be found on the north side of Mount Zion, which latter is so beautifully (or centrally) situated as to be the joy of the whole earth, its focusing point.

In *A Miracle in Stone* (page 16), Doctor Seiss, seeking a given indication for Jerusalem in the Great Pyramid, says:

"And if the Great Pyramid belongs at all to the great system of God's redemptive interpositions it could hardly be wanting in some reference to that 'city of the Lord, the Zion of the Holy One of Israel.' So at least it appeared to me, and led me to search for the missing indications. I knew that the Pyramid's most distinguished cubit answers to the sacred cubit of Moses; that the capacity measure of the Pyramid's granite coffer is the same as that of the Ark of the Covenant; that the sabbatic system of the Jews is distinctly noted in connection with the Queen's Chamber, and that the molten sea had proportions of earth commensuration which appear in the size of the Pyramid's main chamber. . . . It hence occurred to me to ascertain the exact direction of Jerusalem from the Great Pyramid and to try whether it would fit to any of its interior angles. Having used two different maps to make sure of accuracy, the result came out exactly the same in both, namely, that three of the main inside angles of the Great Pyramid applied to its north side eastward, point directly to Jerusalem. If a cannon ball were shot from the Great Pyramid's north side at the precise angle eastward as that of the entrance passage computed with the base line, or that of the main ascending passage computed with the same line, or that of

the Grand Gallery computed with the passage to the Queen's Chamber, that ball, could it reach so far, would strike the Holy City."

So then, corroborating the patiently waiting Psalmist of old, we find by exact scientific computation that Jerusalem of Judea, the earthly counterpart of the heavenly Jerusalem of Revelation, lies geographically due from the North Side of that "mount" which is so beautifully situated as to be the focusing point of the whole earth, the First of the World's Seven Wonders. *Memoria in aeterna.*

This Zion, by means of whose courses we "mount," is a true pyramid, having four equal sides and five corners. It is sunk in heavy foundations, and in its dimensions gives the value of ∏ (*pi*), squaring the circle. That is, an encompassing circle drawn to the radius of the Great Pyramid's true height, shows the lengths of the four sides of the square base to be the same as the circumference described by a sphere, of which the vertical height is the radius. The granite blocks of which it consists rise by a series of "mounts" or steps,—that is, courses of its masonry,—to a scale of ten feet of horizontal measure for every nine feet of perpendicular, to its estimated height of 5822 earth-commensurated inches. It contains a number of significant passageways, and two unsealed chambers, known as the chambers of the King and of the Queen. This latter chamber is also sometimes referred to as the "Sabbatic" chamber. The Great Pyramid's base measurement is about one-sixth of a mile per side.

In its entire system of commensuration the Great Pyramid sets forth rigidly certain basic numbers, and combinations thereof, which numbers have been accepted unquestioningly during the ages as numerical significants of the various laws of life—as, for example, number *five* for *comprehension*, *seven* for *mutation*, and *nine* for *evolution*. So that among numerous and manifest computations, all scientifically conceded and established, the following are most apparent,—that each of

the Pyramid's base lines measures just the even fractional part of the semi-axis of the earth, just as many times as there are calendar days in the year; that its height, multiplied fractionally by a prominent basic figure raised to the power of another of its most prominent basic figures, gives the mean distance of the earth from the sun; that its unit of length is the even basic fractional part of the polar diameter of the earth; that its vast bulk of masonry is the even basic portion of the weight of the earth; and that its settings and shapings are squared and oriented with an accuracy that for over four thousand of years has defied the ignorance of non-science to unravel,—wonderful revelations, yet only dimly perceived by the finest flowerings of mentality that our world has to offer.

Thus, briefly, is that great Pyramid called Cheops, the First of the World's Seven Wonders, a metrologic, mathematic, scientific, literary, symbolic treasure house, the Library of the World, whose answer to the worn-out contention that it was originally a tomb is given in the mighty silence of its unequaled proportions and orientation; for no designer of that structure of treasured lore would have any sane excuse for submitting to the impotence of Death. And so, with these few brief facts, enumerated merely with a view to refreshing the memory of the instructed, and calling to the attention of the uninstructed some of the most salient features of the Great Pyramid, but with no idea of providing a manual into the plan of construction of the Edifice itself, this writing, after the immediately following fixing of the date of the erection of the Structure, passes directly to the Message from the King's Coffer in the Great Pyramid.

As has already been briefly stated, the entrance to the Great Pyramid is adown a long passageway, or tube, which points exactly to the place in the heavens wherein, in the year 2170 B. C., *a* Draconis (the then Pole Star) of the Constellation Serpent, for the last time shone. As the tail star of this

Constellation, Serpent,—symbol of the teacher of man,—we have the Great Pyramid's entrance calling attention at once to the Biblical story of the Garden of Eden,—a story corroborated in the King's Coffer as well as an astrological date for the erection, or completion, of the Great Pyramid.

Certain it is that a knowledge of the story of the Fall of man, as told in the Holy Bible and Pyramid, would have saved one monarch his power and credit, for its application intelligently made would have guided him to where, short distance above his forced tunneling, the mouth of the entrance tube to the Great Pyramid lies ever pointing to the star that apparently fell from its place in the tail of the Constellation Serpent, and from its glory as Light of the North, when *man* committed the Sin of the Ages.

Some three thousand years subsequent to the erection of the Great Pyramid, one Al Mamoun, a son of the Caliph Haroun Al Raschid, was wrought upon by the necromancers of his court to believe the Great Pyramid filled with hidden treasure of a visible kind,—jewels and gold. Guided by this ignorant thought, Al Mamoun set to with armies of workmen to quarry an entrance into the Pyramid. Finally, after repeated failures, this was accomplished, a narrow entrance being forced into the great edifice in a *dead straight line*. Crawling along this, Al Mamoun and his workers came tumbling into the Pyramid at the point where their forced *dead line* broke into the entrance tube. Here, block after block of granite descended from the interior mass of masonry within to warn the would-be despoilers; but, finally, clearing a way over the debris, the caliph and his men clomb up the long ascent to the chamber of the King, only to find therein a lidless, empty coffer of red granite. The effort strained Al Mamoun's sovereignty to the point of revolution, beggared his credit, and virtually cost him his power and throne. Had Al Mamoun come a-seeking *real* treasure, at no great distance

above where he attempted to violate the Great Pyramid he might have entered it by its own inviting entrance passageway, and so walked quietly and with perfect security and dignity adown this and on up the Grand Gallery to the unsealed chambers within.

Astrologically, in the year 2170 B. C., as told by the then Pole Star, *a* Draconis, the Great Pyramid was ready for interpretation. But, lest any, sceptical, should question such manner of deriving a date for the foundation of the edifice, the figures 2170 are also consummated in stone in the interior of the edifice.

It has been established and accepted by several authorities, and the scientific thought of the world, that the sacred cubit of the Bible is confirmed by the Great Pyramid in its given cubit measure of twenty-five earth-commensurated inches, this confirmation supporting Sir Isaac Newton's determination of the same. By wholly scientific process it is further completely and satisfactorily established that the Pyramid inch, which is the earth-commensurated inch,—for the Great Pyramid gives to us earth men every accepted, and now used, system of standard measure,—is the unit measure of the standard, or true, year. According to this unit standard of time measure, says Doctor Seiss:

". . . . the lower tubal passageways prove themselves wonderful time charts of human history, pointing out to us as well the wonders of the stars; and the notations in the one answer to, and confirm absolutely, the notations in the other. In these passageways the inch unit of year measure appears to tell its direct story."

"The second tube begins a record dating from the formation of nations, the subsequent history being a downward one under the influence of a dragon star to the mouth of a bottomless pit. Following this decline for one thousand inches, at which date the Children of Israel begin their national, economic history, and then upwards along the ascending passage for 1542 inches,—the computed number of years from the Exodus to the birth of the Christian Dispensation, the exact last inch brings us to the beginning of the Grand Gallery,"

that "way" which leads to the chamber so numerically identified with the Son of God, of which numerals further explanation is offered herein in another place.

"Thus, counting backward, from the beginning of the Grand Gallery 1542 inches to the entrance passageway, and then up the entrance passageway 628 inches further, we arrive at a total of 2170 inches, which is the astronomical year date of the Great Pyramid."

This deduction from *A Miracle in Stone* finds also confirmation in the efforts of Professor C. Piazzi Smyth, sometime Astronomer Royal of Scotland.

But why have stopped at this upward 628 inches? Why not have continued on up the end of the entrance tube to its mouth? Because at the exact last inch of these just enumerated 2170 inches we come to a distinct and beautifully cut line, ruled into the stone sides of the passageway of entrance from top to bottom, placed there by none other than the master builders themselves, which line says as loud as can stones be made to speak, "Here is the end."

Five times five courses of masonry construction above the chamber known from time immemorial as the Queen's (or Sabbatic) Chamber, or ten times five courses of masonry construction from the Great Pyramid's base, brings the seeker to the flooring of the equally anciently known and named King's Chamber,—that chamber with which, as has just been pointed out, the presenter of the Christian Dispensation is so numerically identified. In the center of the King's Chamber stands the King's Coffer, red granite in substance, lidless, oblong rectangular in shape. Too large to permit of removal from the chamber in which it stands, yet not of huge proportions, it is interesting in the light of a Biblical description of this Kingdom to recall how the savants of a certain modern time dissipated considerable valuable calculations in an endeavor to devise some means by which this King's Coffer

might be removed from its stronghold, only to be always and finally baffled by the one objective that, itself in no apparent sense a fixture, is yet bolted for all time to the very bowels of the earth; held against the ruthless hand of vandalism in a Kingdom where "neither moth nor rust doth corrupt, and where thieves can not break through and steal." Not in challenge, but as a direct demonstration to man of the power of Wisdom and futility of Ignorance—first of all lessons—stands the King's Coffer beyond the possibility of removal from its chamber.

Did the Mind that oriented this vast structure and placed therein the Coffer, coveted of savants throughout the ages, but build such coffer as a place wherein to crawl and die? Unable to remove the King's Coffer from its eternal resting place, quasi-science has been at much pains to devise some reason for its being where it is,—a coffin, although, of course, without vestige of evidence of burial ever having occurred there, and with the marvelous geometrizing and orientation of the Great Pyramid itself to offset such deduction; a box to hold food for priests (which priests subsequently retired into the belly of the Sphinx to sleep off the effects of their meals, eaten beside a supposititious mummy in the King's Chamber);—no theory has been too far fetched, ill-founded, or absurd to account for the presence of this seemingly inexplainable Coffer, until, in recent years, unbiased scientists have proven beyond the realm of cavil or possible doubt that, so far from being a coffin, or food-box for priests, in this Coffer is manifest the evidence of the very Lore of Life; and that from this Pyramid and its Coffer do we obtain every Law, mathematical, astrological, geographical, metrological, philosophical, and literary, under which we earth men live, move, breathe, and have our being. And, finally, the very word "Coffer" has ever been used to designate treasure-container, rather than the chief ornament of an undertaking establishment or kitchen.

Of the Coffer itself the following facts are common property: its sides and bottom are identical in measurement with its internal space; the length of its two sides to its height being as a circle to its diameter. Its exterior volume is just twice the dimensions of its bottom, and its whole measure is just the fiftieth part of the chamber in which it stands. Thus much for the most obvious phenomena it presents to the novitiate.

But a very little experimentation serves to instruct such novitiate that the Coffer's internal space is numeric also with two standard wet and dry measures, such internal space proving itself just four times the measure of an English quart of wheat. Following this line of thought in his seeking, such novitiate, if sufficiently informed concerning the various earth measurements common to our text-book laws, would further discover that every known standard linear, cubic, and otherwise measure, together with the standard degrees of the boiling and freezing points of various liquids, the fusing and tempering degrees of all known standard metals, and the specific gravity of standard bodies of known weight, including the earth itself, are among other measurements all given in the dimensions of the King's Coffer in logical, scientific sequence, just as one would open and read a text book of standard weights and measures, and the laws governing the same.

More extended observation of the further contents of the King's Coffer measure identifies it absolutely with the Holy Ark of the Tabernacle and the Temple as described in the Holy Bible,—wondrously descriptive phraseology!—which Ark was two-and-one-half cubits long and one-and-one-half cubits broad and high. Further, the internal cubical dimensions of the King's Coffer tally exactly with the Ark of the Tabernacle and the Temple, 71,248 inches; such dimensions having been laid down specifically, we are told, by God Himself. Also, the Ark and the Coffer mutually sustain each other

in the recognition of one and the same earth-commensurated cubit. Using, therefore, this same earth-commensurated cubit as identical with the sacred cubit of the Holy Bible, the further result automatically follows, that the Jewish laver and the Ark of the Tabernacle are the same in capacity measure with the King's Coffer of the Great Pyramid, and that Solomon's molten sea was just fifty times the capacity of either of these, and exactly equal in interior cubic space with the King's Chamber itself. (Vide *A Miracle in Stone*.)

Further incursions into the numeric significances of the contents of the King's Coffer reveal that it is identical also as that Ark of Genesis described as Noah's Ark, wherein, two and two, were all manifestations of the Lore of Life to be preserved,—(Genesis 6:19), "And of every living thing of all flesh, two of every *sort* shalt thou bring into the Ark, to keep *them* alive with thee; they shall be male and female." And this same interpretation of the Ark of Noah, and that which follows herein, for once logically explains how in one building, or floating structure, could possibly be contained two of every kind of living thing that is, or was, on the face of the whole earth, as well as how a "flood," 15 cubits in depth, (Genesis 7:20) could cover the mountains, and "all the high hills, that *were* under the whole heaven," (Genesis 7:19). Also, why in the 17th verse of the 7th chapter of Genesis it should be distinctly stated that the "flood was forty days upon the earth," while in the 24th verse of the same chapter it as distinctly states that "the waters prevailed upon the earth an hundred and fifty days."

In *Morals and Dogma of the Ancient and Accepted Rite of Freemasonry*, prepared by Albert Pike for the Supreme Council of the Thirty-Third Degree of the Southern Jurisdiction of the United States, and Published by its Authority, Charleston A:M: 5641—on page 11, is stated:

"The Holy Bible, Square, and Compass are not only styled the Great

Lights in Masonry, but they are also technically called the furniture of the Lodge: and . . . . it is held that there is no Lodge without them."

That body of operatives now styling themselves Free-Masons; that body of inspirationists styling themselves Christian Scientists; those astrologers, astronomers, geologists, and mathematicians, a long list of whom find Pyramid and Bible in exact accordance; our standard text books, and the laws of our governings—either these are wrong, or the carven petals of the Flower of Egypt unfold to tell a different story than that which the Holy Bible makes so *manifest*.

THE SONG OF THE MORNING STARS

II

IN THE PREFACE (page vii, lines 11-12), of *Science and Health, with Key to the Scriptures*, its author, Mary Baker Eddy, refers to the

> " . . . daystar of divine Science,
> lighting the way to eternal harmony."

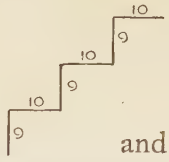
"Harmony," in the Glossary to *Science and Health, with Key to the Scriptures* (see "Kingdom of Heaven," page 590:1) she states to be synonymous with the Kingdom of Heaven, where is "the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme."

The Great Pyramid has five equal corners, and all of its measurements basically are *fives* and the multiplications thereof. The focusing point of the laws of life, itself the center of the known earth, pointing with utter accuracy at midday to the central system of lighting, and at midnight to the "throne" seat of the Universe's system of articulation, and so marvelously foretelling the birth of the Christian Dispensation in astronomical and unit measure numerals, the Great Pyramid symbolizes the five-pointed Star that should herald the Birth,—"the daystar of divine Science, lighting the way to eternal harmony."

It is, of course, an engineering fact, or a fact of engineering knowledge, that all building is on certain "pitch," or "tone," the solidity and endurance of such building depending on its trueness to such "tone," a separate "key" to each building being thus provided. In the light of this, it is interesting to recall how the Israelites accomplished the destruction of an inimical city by walking without its walls and all blowing in apparent discordancy upon wind instruments.

The Great Pyramid is built to a scale of 10 feet horizontal

for every 9 feet of perpendicular rise therefrom, inclining inwards, thus:



and although the beautiful enamel with which it was originally surfaced entirely has been largely vandalized, so that the courses of masonry rise now vary slightly from their original "pitch," still sufficient of the whole enamel courses remain to confirm the scale of masonry courses of the structure to be as given above. This system of courses, correlating numerically with the Biblical descriptions of the pitch of the Ark, totals (9+10) 19 units for each whole course upwards, and is the "pitch" or "scale" of the Great Pyramid.

Pythagoras, of Greece, learned of this scale of the Great Pyramid from Amasis, an esoteric of Egypt, under whom he studied; and returning to Greece, where he founded his first "college," Pythagoras attempted to assign values to each numerical degree of such "scale." In so far as these "degrees" might be said to represent a mortal presentation of birth and life, Pythagoras was partly successful, but when passing the so-called Consciousness of mortality he strove in the realm of real Consciousness, he failed, because he denied to the author of all Consciousness, God, the headstone of his building, seeking instead to enthrone Pythagoras thereat. For result Pythagoras was driven from Greece, removing his college to Cretona, in Italy. However, from the "scale" of the Great Pyramid, as taught him by Amasis of Egypt, Pythagoras did deduce what is called the "Chromatic" scale of music, and which scale, consisting of nineteen degrees, is the accepted scale of musical composition to this day. Challenged by the incompleteness of Pythagoras' effort to produce a scale, or pitch, of music, which, "truing" the building of the Great Pyramid,

would also sequentially "true" the scale of that which the Great Pyramid manifestly symbolizes, Harmony or the Kingdom of Life, the Kingdom of Knowledge and Wisdom, let the Holy Bible and the Great Pyramid take up the gauge, and in their own given language of Consciousness proclaim a gamut of Consciousness, or Harmony, in a given sequential number of states of such.

These nineteen degrees, then, producing this Chromatic gamut of sound-motion, may for purposes of illustration be considered simply as motion, (not, however, the *result* of motion); and as motion solely, become consciously expressed thus:

The first State unquestionably of which we have Consciousness is LIFE itself. The second State, our Relativity to otherness. Third, the State of Construction, or putting together. Fourth, the State of productivity, or Generation. Fifth, automatically the State of Comprehension, wherein we analyze and synthesize our work. Sixth, the State of Attraction, or drawing to us, or to otherness. Seventh, the State of change, or Mutation. Eighth, the State of Completion. And, Ninth, the State of issuance, or EVOLUTION.

Applying, then, such States of Consciousness to conditions of which we have more apparent impressions, let us observe the states of foetal birth from the inception of Life to its issuance from the womb of the mother, realizing at the same time that such *re*-creation is but the inverted reflection of the All, and only, Creation, produced by these same States of Consciousness.

The month units (as States) of foetal birth may thus be written:

1: LIFE.
2: RELATIVITY (Life relating).
3: CONSTRUCTION (Life constructing).
4: GENERATION (Life forming).

5: Inclusion, Comprehension (Life including, or comprehending).

6: Attraction (Life drawing otherness to itself, and drawing to otherness).

7: Mutation (At this period the now constructed Life within the womb changes).

8: Completion (the Life-within complete).

9: Birth, Issuance, Evolution.

These States producing the evolution of birth are so generally known as to need no further elucidation here. As Consciousness States they govern our every productivity, from the building of a "castle" on the sands by our childish hands to the throwing of a vast cantilever bridge across a foaming torrent. But a moment's intelligent reflection, and the lawyer at the bar, the clerk at his desk, the carpenter at his bench, and the foreman in the shop, must realize that each builds up case, or report, or form, or job, by just these very processes sequentially, and by these very processes only, which processes are here definitely named the first nine States of Consciousness. Further, following the immediate period of human birth into this world, again the processes become manifest in month-units and year-units of our life, as we recognize such.

Between the figures one and ought are comprized all the known figures of the numerical system from one to nine; consequently, this one and ought (or 10) State of Consciousness sequentially writes its name Conservation. Again, applying such processes to those processes which we the more aptly humanly observe, the 10th month, following upon the month of issuance from the mother womb, is for both mother and child a period of rest, recuperation, conservation. Also witness the 10 commandments, *conserved* on two tablets of stone; the 10 fingers and toes ending, or *conserving*, the limbs of the body.

Consciousness State number 11, automatically and pri-

marily derives its designation from the repetition of the figures *one* and *one* (11), which figures in all mathematical demonstration wherein used call for repetitive processes. To multiply by the number eleven, we write the two figures to be multiplied as a result, then place between such two figures the "repeated," or added together, figures themselves. Thus,

33 times 11 is —3 and —3+3, or 6, and 3; or 363.

34 times 11 is —3 and —3+4, or 7, and 4; or 374.

and so forth. So this 11th State of Consciousness becomes classified in our list of Consciousness States as Repetition, or Re-volution.

In this connection it is interesting corroboratively to recall that the sealed hour of the cyclean Revolution, called the World War, just witnessed, was signalized in a document becoming effective on the *eleventh* hour of the *eleventh* day of the *eleventh* month, of that year whose numerals read *1*-9-*1*-8.

The 12th State of Consciousness is obviously written in-turning, or Involution. Witness the 12 hours of the day; the 12 inches to the foot measure; the 12 apostles; the 12 degrees of the diatonic scale; the 12 stepping stones across the River Jordan; the 12 months of the year; the 12 foundations of the new Jerusalem; the 12 members of the jury;—all suggesting to us a state of in-drawing, in-turning, or In-volution. At this period of life, the pupil or child, as is known generally to teacher and parent becomes ruminative, such inturning often manifesting itself in moodiness, brooding, or so-called "absent-mindedness." It was symbolically, too, at this age of 12 years that the child, Jesus, turned from His parents into the temple where was learning, so that those parents had much ado to find Him again.

It is to be regarded in the enumerating of these States of Consciousness, that having passed the ninth unit, the processes leading to which are the more apparent to our so-called physical senses, we are now arrived in the realm of the in-

tangible, wherein we can prove such things as we can neither taste, touch, nor smell, only by that process of demonstration known as the Process of Elimination. Nevertheless, these States of Consciousness have so in-written themselves on our knowledge during the four thousand odd years of our believed-in national, economic life, that in general the very mention of the numeral of such State conveys its meaning almost without the necessity of further elucidation.

Thus, automatically the mention of the number 13 suggests to us the State of Parturition,—of separation, of death, of going forth. The Last Supper witnessed 13 at the table, which supper foreran the expiation at Golgotha. But, and showing too that only the merest thread really divides the polarities of what we call life, the 13th month becomes the period wherein the gentle, nourishment-giving kine of the field produce their young. Thus write we the 13th State of Consciousness the State of Consciousness of PARTURITION, which suggests Birth or Separation to us as do we think of such.

The 14th process is admittedly the period of *re*-creation. At the age of 14 puberty asserts itself. The three periods of 14 each, as told in the genealogy of Jesus the Christ, mark the three epochs in history to such time. The 14 stages of the Cross record the stations whereby the Passenger traversed the route to his *re*-creative processes. Thus 14 becomes designated in our list of Consciousness States as RE-CREATION.

Immediately following this period of Re-creation, which is numerically arrived at by the addition of two *sevens*, or Mutations, we automatically come to a State of Location, stability, permanency; and so again, without incredulous analysis, this State of Consciousness names itself the State of LOCATION, having arrived at such state by a process of mounting five courses of threes, or 15,—that is, five pro-

cesses of construction (3) aggregating a permanency, even as the Great Pyramid, the place of Location of presentation of the active and reactive laws of the earth, in its construction has five exterior sides, and as has the King's Coffer also five external sides.

Thus, located, or established, the next Conscious movement would be in the nature of function purely; and so to this State, wherein in mortal thought-processes the functioning of sex-impulse becomes first generally manifest, we logically assign the name FUNCTION.

The 17th period of life may be said to witness the process of choice on our parts toward the continuance of education at some University, or similar institution, or towards entrance into the field of labor or business, or profession. Also, the numeral 17 is rich in allusions concerning tuitional choice. In the year 2-*17*-0, as stated by the stars and by itself, the Great Pyramid presented its lore to mortal man for the unraveling. In the latter part of the century bearing the numeral 17 the King's Chamber of the Pyramid was discovered, by the then British Consul at Algiers. In the year *17*-76 was born that country which announced itself as for the Fatherhood of God in its acknowledgment of the Brotherhood of man in that famous document, known as the Declaration of Independence of the 13 original States of the United States, on which is engraved a large reproduction of the Great Pyramid with the All-seeing Eye over it, and which declares that,

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

Finally, in the year 19-*17* this same country of the United States of America entered the World War to make good those words captioned by the Great Pyramid with the All-seeing Eye over it. Therefore, this 17th State of Consciousness may

without hesitation be named the State of Tuition, and as real learning is purely volitional, such State also may be classed the State of Inclination, or Selection.

At the eighteenth period of mortal year life co-ordination asserts itself, and at such age we legally allow to the woman the choice of natural selection, adjudging her thereby sufficiently co-ordinate to become mistress of her own actions, although we pay the male the compliment of assigning a three-year later period as the probable time of his ability to take care of himself. The 18th State of Consciousness then becomes the State of Co-ordination, or Co-operation.

Volitionally, we have now scaled the entire courses of masonry chromatically,—that is, in Harmony, which is truthfully. So that this last State of Consciousness going to complete the Great Pyramid's "pitch" names itself the State of Volition. This State is also manifested in our year-periods of mortal life, for therein at the age of 19 we are first generally allowed somewhat of free choice in the matter of our future habits and our present desires.

Thus, numerizing and classifying the "pitch" of the Ark, as demonstrated in the Chromaticism of 19 degrees of Consciousness, we write:

Consciousness State

No. 1: Life (Being).
2: Relation.
3: Construction.
4: Generation.
5: Comprehension.
6: Attraction.
7: Mutation.
8: Completion.
9: Evolution.
10: Conservation.

11: Revolution.
12: Involution.
13: Parturition.
14: Recreation.
15: Location.
16: Function.
17: Tuition.
18: Co-ordination.
19: Volition.

It has been stated before in this work, and is of course at once apparent, that the figures one and ought (10) comprehend, or conserve, between them all and entire of our numerical system of figures, and that all other combinations of figures are merely repetitions of such figures sequentially from one to ought. Hence, it should follow that, reading such figures as *one* and *one*, *one* and *two*, and so forth, these combinations should be self-corroborative of the Consciousness States of each numeration. In the application of this test, the nine original States of Consciousness, from Life to Evolution, of course stand as numbered singly, and Consciousness State number 10 being the Consciousness State of Conservation, we start our test logically with the number *eleven*, which for purposes of this illustration we consider *one* and *one*.

Consciousness State No. 11: *One* and *one* (foretelling Relationship, *two*), Life-Being, or Life re-voluting about itself: Re-volution.

Consciousness State No. 12: *One* and *two* (foretelling Construction, *three*), Life-Relating, or Life turning in on itself: In-volution.

Consciousness State No. 13: *One* and *three* (which tells of Generation, *four*), LIFE-CONSTRUCTING: Birth or PARTURITION.

Consciousness State No. 14: *One* and *four* (foretelling Comprehension, *five*), LIFE-GENERATING: Creation, and RE-CREATION.

Consciousness State No. 15: *One* and *five* (foretelling Attraction, *six*), LIFE-INCLUDING, or LIFE-COMPREHENDING: LOCATION, Under-standing.

Consciousness State No. 16: *One* and *six* (foretelling Mutation, *seven*), LIFE-ATTRACTING: Functioning, FUNCTION.

Consciousness State No. 17: *One* and *seven* (foretelling Completion, *eight*), LIFE-MUTATING: TUITION, Selection.

Consciousness State No. 18: *One* and *eight* (foretelling Evolution, *nine*), LIFE-COMPLETING: Co-ordination, or co-operation: CO-ORDINATION.

Consciousness State No. 19: *One* and *nine* (foretelling Conservation, *ten*, the starting point and finish, for the first shall always be last and the last first), LIFE-EVOLUTIONAL: and as process of issuance with the babe from the womb, the chick from the shell, the martyr from cross and stake, must always be purely volitional,—VOLITION.

Thus the analysis and synthesis of those States of Consciousness as the scale of the building of the Great Pyramid. Finally, at the risk of becoming tedious in the repetitive elucidation of what is so utterly obvious, but to substantiate the statement that the Great Pyramid and Holy Bible are in utter agreement on these States of Consciousness, and by such substantiation to acknowledge the truth of that Free-Masonic statement, before cited, that without Holy Bible and Square and Compass (the tools of the Pyramid Builder) there is no Lodge, it becomes necessary to look for a corroboration of these Pyramidal States of Consciousness in the Holy Bible, and for this purpose the account of creation therein should, if anywhere, furnish the necessary data.

Turning to the first Book of the Bible, and the first chapter of such Book, we read:

> In the beginning God created
> the heaven and the earth.
> Genesis 1 [LIFE]: 1 [LIFE]

As there is no mention in this verse of aught but Life itself, we are justified in naming this first State of Creation as nothing other than LIFE.

And in the following verse:

> And the earth was without
> form, and void; and darkness
> *was* upon the face of the deep.
> And the Spirit of God moved
> upon the face of the waters.
> Genesis 1 [LIFE]: 2 [RELATING]

The first sentence of this verse states of mere existence; but finally, of action, or movement, following upon this mere existence to correlate the same. Therefore, Creation names this second State of its activities, RELATION.

From this verse to verse 6 (Attraction) of this chapter we

now read of the various activities of relativity in division and subdivision; but at verse 6 (twice three) we read:

> And God said, Let there
> be a firmament in the midst of
> the waters, ...
> Genesis 1 [Life]: 6 [Attracting]

Thus this third State of its activities Creation names Construction.

In the verse just prior to this, as in regularly intervaled and sequentially numerated periods, we read:

> . . . . And the evening and
> the morning were the first day.
> Genesis 1 [Life]: 5 [Comprehending]

The word *night*, the period of darkness, being so emphatically left out of this account of Creation wherein is *morning* made a continuance of *evening*, it is as though the Holy Bible and Great Pyramid refused to take any account of such period as darkness. And as Darkness is the father of ignorance, blindness, and consequent mistakes, it is as though Bible and Pyramid reiterated, Here are no mistakes in *our* presentation, for "Every good and every perfect gift . . . . cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1 [Life, Light]: 17 [Tuition].

Now from verse 6 [Attraction] to verse 10 [Conservation] we read simply of the construction of the firmament as water and land; until we come to verse 11 [Re-volution], wherein we read:

> And God said, Let the earth
> bring forth grass, the herb
> yielding seed, *and* the fruit tree
> yielding fruit after his kind,
> whose seed *is* in itself, upon the
> earth: and it was so.

Obviously the period, or State, of the Consciousness of Bringing-forth, GENERATION.

From verses 12 to 19, inclusive, is the account of the comprehending all Creation with Light, encircling the same with lights in both periods of day and night; so that this Consciousness of Creation names itself COMPREHENSION.

From verse 20 on, we read now of a period of the sexing of creation, and the divisions of such into species, culminating with verse 22 [Relation], wherein are we told:

> And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And finally the crowning of Creation, read of in verses 26 [Relation-Attractive] and 27 [Relation-Mutative]:

> And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
>
> So God created man in his *own* image, in the image of God created he him; male and female created he them.

These verses 22-26-27 are so obvious in their expression of Like attracting *to* Like, that obviously this State of Creational Consciousness writes itself the State of ATTRACTION. Thus, in the first chapter of the first book of the Holy Bible, the Chapter of Life (1) and Book of Life (1), we find a

succinct number of States of Consciousness recorded thus:

Consciousness State
No. 1: LIFE: Being.
2: RELATION of that Life.
3: CONSTRUCTION by that Life.
4: That Life GENERATING.
5: That Life all-lighted, COMPREHENSION.
6: That Life gathered in species, or brought together; Like to Like; ATTRACTION.

Continuing, Biblically, we read in Genesis, chapter 2 (Relation), verse 1 (Life),—that is, now, the Relativity produced by Life—made Alive, ...

> Thus the heavens and the
> earth were finished, and
> all the host of them.

And in verse 2 of chapter 2,—[Relativity related, or accomplished],—

> And on the seventh day
> God ended his work which he
> had made; and he rested on
> the seventh day from all his
> work which he had made.

Thus, Creation inter-related, this State of Consciousness immediately following now records itself as MUTATION, or Change. For as the word "night" is, as already remarked, emphatically omitted from the story of God's activities creatively,—darkness being produced solely by the removal of Light therefrom, and again, in the account of the creation of Light, dispelled thereby,—it is patent that the word "day" is intended to refer to a continuous period of action, or State of Consciousness, rather than to a subdivision of weekly time; a deduction further confirmed in the 5th [Comprehension] verse of the 1st [Life] chapter of Genesis:

> And God called the light
> Day, and the darkness he called
> Night. And the evening and
> the morning were the first day.

Here, again, is night most obviously omitted from the account of the activities of Him who, watching over Israel, "neither slumbers nor sleeps." So that, as plainly as can be stated, the word "day" is used in the account of all Creation as referring to a State, or period, of activity; and as the activities of God are manifestly purely mental, and not of the nature of manual labor, such "day" registers itself unquestionably as a State of Consciousness.

The Seventh State of Consciousness, then, according to the account of Creation as told in the Holy Bible, records itself as the Consciousness of Mutation. And as this State is recorded at once as completing God's activities of Creation, the subsequent Eighth State of Consciousness, wherein was given to Adam the naming of God's creation, thereby setting the seal on the work, as it were, the only term possible to such State of Consciousness is COMPLETION.

At the ninth period of the events of the World's history (the number of the period of issuance from the mother womb) we become apprised, following the creation of *man*, of the sending forth of the rivers to encompass and water the land so that the latter may re-create itself; whereby this Ninth State of Consciousness is named Issuance, or E-VOLUTION. (It was the Ninth Hour on the Cross which signalized the process of Evolution therefrom, in blood and water.) And, as in the immediately following State of the activities of Creation we learn that these Rivers encompassed the Garden, we again corroborate our Tenth (10) State of Consciousness Biblically with the name CONSERVATION.

Here, then, we have traversed our horizontal course of masonry, which in the Great Pyramid is 10 feet in length, and

have arrived at the State of Conservation, between the figures numerating which are all the known numerals to us, from 1 to 9. And as subsequent numerals become simply repetitive combinations of these first nine figures, out of respect to the reader's patience it is here assumed that sufficient corroboration of Pyramidal "pitch" has been afforded by the activities of Creation as told in the first and second chapter of the first book of that work which we call Holy Bible.

The name of Solomon,—sometime King of Israel,—stands pre-eminently to all men,—even such as have never interested themselves in the Biblical history of this famous monarch,—as the synonym of Wisdom. The exact time of the reign of this sovereign is a matter of grave theological dispute to this day, but it is generally accepted that he built "the Temple."

In verse 17 (Tuition) of the 9th [Evolution] chapter of 1 Kings, is stated,—

> And Solomon built Gezer, ...

This same statement occurs also in the 15th [Location] verse of this same chapter. Gezer, or Gezeh, happens to be the name of that group of three Pyramids of which the Great Pyramid is the central building, and the King's Chamber in which, as well as the King's Coffer in the King's Chamber in which, correspond exactly in cubit measurement to the Ark of the Tabernacle, and the Molten Sea, in the Temple which King Solomon is accredited with building. Further, a comparison of descriptions of the building of the Temple will be found to compare severally and jointly with the dimensions of the Great Pyramid, which latter structure it is scientifically admitted was designed and constructed for just such purpose as Solomon's Temple was obviously intended for. It is also clearly stated, in the account of this same building of the Temple by Solomon, that there was heard in such activities

incidental to the Temple's erection no sound of hammer or axe, or any tool necessary to the building of such a structure as that told of *literally* in the descriptions of the building of Solomon's Temple.

> And the house, when it was
> in building, was built of stone
> made ready before it was
> brought thither: so that there
> was neither hammer nor axe
> *nor* any tool of iron heard in
> the house, while it was in
> building.
> 1 Kings: 6 [Attraction, or Double Construction]

If the sound of hammer, axe, and the tools of building were not heard during the process of building, it is hardly supposable that they would be heard merrily ringing away in busy activity *after* the building was completed and dedicated. All of which, of course, argues that the House of the Lord, which we conceive to be the Temple built by Solomon, was of a different timber, or timbre, than that *literally* described in such obvious detail in the Holy Bible,—was in fact more "masonically" constructed than that wooden building that we imagine the Temple of Solomon.

However, leaving such argument to come up in its proper place in this work, suffice it for the moment that the building of this Temple and the King's house are said in the 9th [Evolutional] chapter of the first Book of Kings,—which chapter tells of the birth of the completed building, following upon its dedication in the preceding chapter [Completion],—to have occupied the space of twenty years; and as Solomon is to this day synonymous with Wisdom, we must logically suppose those twenty years to have been wisely expended, and to have been necessary to construction of such magnitude.

The Great Pyramid, as has been stated, scales to its height of 5822 earth-commensurated inches by a series of masonry courses, which courses give to it its *timbre*, or tone. These courses, as has also been stated, are constructed of large blocks of stone, being laid over each other upward on a scale of 10 feet of horizontal for every 9 feet of perpendicular, wherefrom was conceived the degrees of the Chromatic scale of music, and from which, as corroborated by Holy Bible, have we in this offering drawn the classification of our Nineteen States of Consciousness. To this scale of 10-9 (19), the Great Pyramid squares the circle; which is to say, that its height, used as the radius of a circle, would describe a sphere whose circumference would be equal to the four sides of the square base of the Great Pyramid. In other words, using the Great Pyramidal figure as that of a compass (which it is), an encompass could be drawn by such compass, using such compass height as the radius of the encompass, as would equal spherically the lineal measurement of four lines corresponding to the base of which this compass was the height.

Now the Great Pyramid, as it stands, is a building obviously yet incomplete, inasmuch as its *chief* corner stone, its capstone, is missing. By the use of the word *chief* in this connection, the Bible evidently intends to convey just what such word signifies,—topmost, or most important, stone; and this stone, we are told in the New Testament, as well as in the Old Testament, was rejected of the builders. And as the weight of this stone is specifically referred to as of measure sufficient to "grind to powder that on which it falls," it is obviously too heavy to have been blown from its lofty chief place by windstorm, or removed therefrom by prowling Dervish. Consequently, we are by process of elimination obliged to assume that the expression "rejected" is the sole explanation of its absence from the whole structure.

And, indeed, when one comes to carefully consider "rejec-

tion" in its fullness, it is the very essential to "acceptation." It was by the "rejection" of the Nazarene that His teaching came to have Universal "acceptation"; the "rejection" of a lover but incites the latter to greater efforts toward "acceptation"; the "rejection" of the "juice" by the compactness of the electrical coil but incites the former to brighter and hotter effort.

Generally, therefore, there are three motives governing our rejection of an object or subject;—because its cost in effort or measure is felt to be unwarranted (even as the rich young man in Scriptures rejected the Cross offered him by Jesus), or through ignorance of the value of the object or subject offered, or so that its very absence may call attention to such object or subject more loudly than could its presence. And when one stops to consider even remotely the marvels of the Great Pyramid's geometrizing and orientation, its situation, and the fact that its vast mass of masonry is built of substances that no discovered quarries in that land afford, it seems painfully obvious that the builders of such left the chief corner stone off the summit of the building for only such sufficient reason as that this "rejection" would call attention to that corner stone by its very absence from the place where evidently it was designed to be.

Wherefore, if such reason induced the builders to "reject" such corner stone, it is equally obvious that their purpose of calling special attention to the same could only be accomplished by placing it at some obvious where in the vicinity of the structure, whereby the searcher for knowledge would, guided by Wisdom, be likely to look for the same.

Practically just before the Great Pyramid, facing such oncoming seeker for Knowledge, is the silent, ever-watchful figure of the Sphinx, the "eternal riddle." This figure of the Sphinx, so called, is upon a base, which base if lifted thereon would be found to fit in place as the capstone, or chief corner

stone, of the Great Pyramid. But the placing of such thereon would either destroy the π (*pi*) value given by the Great Pyramid's squaring of the circle, or change the number of its timbre, the Chromatic scale of its being.

Now, referring to the fact that, as was shown in Part One (The Flower of Egypt) of this offering, the unit of measurement in the Great Pyramid has been scientifically accepted as identical with the standard year measure,—that is an inch, or foot, for a year,—it is interesting to note that Solomon the Wise took twenty years in the building of the Lord's and the King's house, for when the rejected corner stone of the Building is in place the Pyramid can not square the circle to the given number of its courses unless the measurements of such are changed. And this change automatically suggests itself to become 10 feet level to 10 feet of rise. That is, a foot is to be added to each separate course, whereby the 19 Chromatic scale would become a 20 Chromatic scale. Also, in line with this, it is perfectly known that master composers of "grand" music have long labored under the impression that another degree could profitably be added to the already known 19 degrees of the musical scale.

Thus, as the former builders of the Great Pyramid rejected the chief corner stone, let it here receive recognition; and in honor to the Inspirer of all Knowledge, let such State become named in our list by natural process as Godhead, the State perfect of Realization; for without Realization could such corner stone never become known to man, and without Realization would be neither corner stone nor man.

Thus, finally, do the completed States of Consciousness announce themselves,—

Consciousness State

No. 1: Life, Being.
2: Relation.
3: Construction.

4: Generation.
5: Comprehension.
6: Attraction.
7: Mutation.
8: Completion.
9: Evolution.
10: Conservation.
11: Re-volution.
12: In-volution.
13: Parturition.
14: Re-creation.
15: Location.
16: Function.
17: Tuition (Direction).
18: Co-ordination (Co-operation).
19: Volition.
20: Realization.

Or, as was previously done, when the first numeral of the combined numerals after that of 10 was considered always as Life-1, Life-2, etc.,—

Consciousness State

No. 1: Life is expressed by 11: Revolution.
2: Relation is expressed by 12: Involution.
3: Construction is expressed by 13: Parturition (Birth).
4: Generation is expressed by 14: Re-creation.
5: Comprehension is expressed by 15: Location (Place of 5-pointed Star).
6: Attraction is expressed by 16: Function.
7: Mutation, Transition, is expressed by 17: Tuition, Direction.
8: Completion is expressed by 18: Co-ordination.
9: Evolution is expressed by 19: Volition.

And last,

Consciousness State No. 20: REALIZATION.

But Life, which is Re-volution, is itself REALIZATION. So that the identities of God, Father, and the Christ, become, as said Jesus, "one," for the first becomes last, and the last first, as said John in Revelation 1 (Life): 11 (Revolution):

> Saying, I am Alpha and
> Omega, the first and the last: . . . .

and,

> I am Alpha and Omega, the
> beginning and the ending, saith
> the Lord, ...
>
> Revelation 1 [LIFE]: 8 [COMPLETION]

Thus, with God, Father, acknowledged in the Building of Life, is that structure complete, at which completion, spake God to his servant Job, the song of the morning stars was heard,—Melody, Harmony, and COUNTER-POINT.

> Whereupon are the founda-
> tions thereof fastened? or
> who laid the corner stone
> thereof;
>
> Job 38 [COMPLETION]: 6 [DOUBLE CONSTRUCTION]

> When the morning stars
> sang together, and all the
> sons of God shouted for joy?
>
> Job 38 [COMPLETION]: 7 [TRANSITION—Joy]

CHILDREN OF WORD

III

. . . . and all the
sons of God shouted for joy.
Job 38 [Completion: Transition—Joy]

THUS FAR in this offering has been unfolded the petals of the Flower of Egypt by the song of the Morning Star of Divine Science; and it is now that the sons of God should give forth *their* paean of joy at the completion of the Building. But who, then, are these sons of God? And, first, Who, or What, is God? So again does it become necessary to revert to the Holy Bible for the necessary information, trusting to the Great Pyramid for numerical confirmation of what the Holy Bible reveals.

In the first verse [Life] of the first chapter [Life] of the Gospel according to St. John, we read this brief statement:

In the beginning was the
Word, and the Word was
with God, and the Word was
God.

A statement so succinct, so clear, so singly purposeful, so apparent, so utterly and emphatically capitalized as to its direct message, as to be beyond the realm of controversy, cavil, or sophistry. You may accept this statement, or you may decline, or reject it; but whichever you do must be done wholly, *in toto*, for you can neither expunge from it one jot or tittle of what it says, nor read into it any other interpretation. Three statements in one, even as the wondrous Trinity of God, it stands impossible of alteration or misconstruction. No hand of vandal can remove it from the triune building in which it is set, no ruthless hand, guided by ignorant thinking, tunnel into the treasure it contains. Thus stands it triunely, impossible of alteration, violation, or misinterpretation, a pillar and an edifice to the LORD of hosts in the midst of the

land, even as its triune expression in the midst of the earth, the Great Pyramid. So, then, in the unfolding of the Flower of Knowledge and Wisdom, we are at once possessed of three short, perfectly formed and complete sentences in the plainest and most unmistakable of words, that,—omitting the little conjunctive "and,"—

In the beginning was the Word.
The Word was with God.
The Word was God.

Observing this writing analytically, as well as synthetically, we at once become conscious of the repeated use of the word "Word," and of its repeated capitalization. From such observation it becomes also at once apparent to our consciousness that by such capitalization the author of these sentences has endeavored to draw particular attention therein to this one word, "Word," which he so succinctly states was in the beginning, was with God, and was God. Mark, he does not say that The Word was in the beginning, was with God, and was God, nor that The word, nor THE word, was in the beginning, was with God and was God, for to have so written his statements would have been to convey to his reader that some one sound, uttered in the realm of mystery perhaps, certainly unknown to the majority of His Children, was in the beginning, was with God, and was God. No; John states clearly that the Word,—W-o-r-d,—that means by which we communicate with one another, was in the beginning, was with God, and was God. No other interpretation will satisfy this text.

In *Science and Health, with Key to the Scriptures*, Mary Baker Eddy has defined "Beginning" as being "the only", and as no definition superseding this of Mary Baker Eddy's can be offered for a fact in the realm of Consciousness, where "Beginning" is automatically "Ending", and vice

versa, so that there is in reality neither Ending nor Beginning, we may pass from the first two statements in this verse just quoted, and proceed to the third statement as a basis for inquiry as to Who, or What, is God,—

". . . . and the Word was God."

What, then, is W-o-r-d?

Pythagoras, student and product of the esoteric Amasis, of Egypt, advanced the theory that W-o-r-d sustained the difference between man and beast-of-the-field; and with such Pythagorean dismissal of the subject man appears to have been content to allow the question to rest during the years of his decline downwards toward the mouth of the Bottomless Pit. But the question of the origin, and the *quo vadis*, of man still insisting to the perplexity of the wise ones of this world, from time to time abortive attempts have been efforted to answer this question. Finally, Pythagoras to the contrary notwithstanding, a modern,—very modern,—psychologist and Professor of Philosophy has advanced the theory that the difference between man and beast-of-the field lies primarily in the ability of the former to fashion tools wherewith to express himself in toil.

This definition of difference, which at first blush appears feasible, when examined in the microscopic light of cold fact rather puts man to the blush; for the bird, with its wings, can certainly outflight the aeronaut; the spider, with his tools of excision and incision, equal the skill of surgical science; the beaver, with his claws and little stump tail, out-Herod the best endeavors of the civil engineer; the snake, with his long, sensitive, forked tongue receive and transmit messages that neither Marconigraph nor seismograph could record; and, the bee, without aid of woolsack and ermine, pen or parchment, give and enforce a system of communal laws and business principles that not the most

advanced civic government in the world, nor the greatest trust concern therein, may rival. These facts of animal life,—a few out of the myriad illustrations of the expressions in species of such,—all susceptible of proof, and obvious to the merest observation, are so generally known and accepted as to call for no further substantiation than the mere statement of such invoked.

So it seems after all that it is to the Pythagorean deduction as to the value of W-o-r-d we must turn, and in support of such testimony it is easily apparent that whereas every beast of the field,—all beast life that is,—can give expression to one or more of the sounds that go to the fulfillment of that which we know as W-o-r-d, it is to man alone that has been given the whole and intelligent use of W-o-r-d; even as when the LORD God brought before Adam all beasts of the field, every creeping thing, all fish of the sea, and fowl of the air, that he might call each by name, and so have dominion over them and over the whole earth.

In this first chapter of the Gospel according to St. John, then, and the very first verse therein, we learn Who and What God is, and that by virtue of the power vested in Himself (Word), He (Word) performed His creation, even as His creation *man* performs his acts of *re*-creation, or *re*-membering, by this same process of saying the name of the thing to be *re* created, or *re*-membered, and it is allowed so. For when God (Word) performed creation we are told that He did so by the use of Word,—"let there be", whatever was the particular creation then undergoing formation, and "there was", or "it was so." Until, having completed the creation of those things destined to be without the knowledge of the use of w-o-r-d, He (Word) created that, His son, which was so preëminently to use expressed w-o-r-d as the means of intelligent expression, and alas! to attempt to degrade it, too, into the language of the intercommunication of swine.

> And God [Word] said, Let us
> make man in our image, after
> our likeness: and let them
> have dominion over the fish of
> the sea, and over the fowl of
> the air, and over the cattle, and
> over all the earth, and over
> every creeping thing that creep-
> eth upon the earth.
>
> Genesis 1 [Life]: 26[Double Construction]

W-o-r-d is composed of several symbols, or integers. Logically it would be spoken of in the plural. Moreover, is God (Word) *one* separate, distinct sound only,—He who created all good, and without whom was not anything made that was made?

> So God [Word] created man in his [Word's]
> *own* image, in the image of God [Word]
> created he [Word] him [Word's Integer]; male and
> female created he [Word] them [Word's Integers].
>
> Genesis 1 [Life]: 27 [Transition—Joy]

Lo! God's own statement that he created his image and likeness male-and-female, and called such *man*, giving to *man* equi-dominion over all the earth and the fullness thereof? Where then the boasted superiority of man over woman? Where vaunted national supremacy? Where the dominion of color over color? It would seem that the articles of the League of Nations, of Universal Suffrage, and the perplexing race and color questions of today, had one and all been written in a document dated at least some thousands of years before these questions could arise, or before politicians had been able to frame written statements in search of signatories thereto. One little, short verse in the first Book of the Bible, in all just 22 plain, easily comprehensible words, counting in the italic also, and behold! the entire platform of the League of Nations already sealed, signed, and delivered;

the Suffrage Bill already in force; and the Asiatic and Negro questions forever settled under the title, SONSHIP OF GOD IS BROTHERHOOD OF MAN. For, says the first [Life] verse of the 11th [Re-volution,—Life-Being] chapter of Genesis,—

> And the whole earth was of one language, and of one speech.

No possibility of any other rendition here, also, any more than a possibility of national or intercommunal differences.

Man expresses himself in symbol. When he thinks *table*, he does not build an *automobile* and call it *aeroplane*. When he produces, he produces in symbol, or form-likeness, that which he thinks,—"as a man thinketh, so is he." Consequently, in producing a written language he would produce such in symbolism of his thought, or sound, language. Now if there is one particular suggestion that is harped on over and over again in the Bible, from Genesis of the Old Testament to Revelation of the New Testament, it is that the Sin of the Ages has been, and is, an attempted anthropomorphization of God,— the effort to locate him in the flesh parts of Egypt,—in gold, in the appurtenances of what we believe power and might, in the form that seems to invite the sensual desire,—in short to express God (Word) other than as W-o-r-d, which obviously leads immediately to a confusion worse confounded of tongues. Yet if God (Word) was, and is, W-o-r-d, as stated so positively by St. John; if God (Word) created male and female in his likeness, after his *own* image calling such plural creation *man;* if the "whole earth was of one language and one speech," then the symbols of Word must logically express Word's creation, *man*. And as we have nowhere else to look for an accepted account of the creation of man, we must perforce turn to the Holy Bible for authenticity on this subject.

Already have we read of the account of man as made in the likeness, after the image, of Word. Let us then turn to the story of the Sin of Man,—the attempted anthropomorphization of God (Word),—whereby did man become mortalized, we are told, that is to say, a visible, or apparent, mortally five-sensed entity. And herein, in this 3rd (Construction) chapter of Genesis do we find the first indication of our written alphabet symbolically, which written alphabet would be the written expression of Word, or its attempted anthropomorphization.

This story opens with an immediate suggestion by a serpent, which serpent, we are told, was more *subtil* than any beast of the field, that the woman eat of the tree which was in the midst of the garden, and of the fruit of which tree both man and woman were forbidden to eat. Obviously, here is a point to be well considered before proceeding further,—that whereas God (Word) allowed this tree to be in the midst of the Garden, and consequently in plain and daily sight of His (Word's) integers, he forbade them to taste of the fruit thereof. And as it is impossible to imagine the All-Father plotting the ruination of his children, remains but the explanation that such tree, while existent, was to remain intangible; that is, would only become actual in seemingly attempted *re*-creating, or *re*-imaging.

> And when the woman saw
> that the tree *was* good for food
> and that it *was* pleasant to
> the eyes, and a tree to be de-
> sired to make *one* wise, she
> took of the fruit thereof, and
> did eat, and gave also unto her
> husband with her; and he did
> eat.
>
> Genesis 3 [Construction]: 6 [Attraction]

> And the eyes of them both
> were opened, and they knew
> that they *were* naked; and they
> sewed fig leaves together, and
> made themselves aprons.
>
> Genesis 3 [CONSTRUCTION]: 7 [TRANSITION]

Here we have man, on the inception of his first recorded volitional act, seeking to hide himself from the consequences of that act, and to hide himself from such consequences by the *apron*, which would logically hide such consequences from himself. That is, recognizing by his very nakedness, not before perceptible to him, the difference between himself and his companion,—separating by marking a difference, as it were,—both he and the woman strove to hide such knowledge from themselves by covering those very organs which would proclaim such knowledge of separation to each. And as this information is the very first we have of the perceptible W-o-r-d, or "Word made flesh" as St. John describes it, the registration of such integers of Word would, of course, head the list of the integers of Word, the alphabet.

Thus do we write the first two symbolic integers of the alphabet,—A and B,—after the fashion in which they were written by the attempted anthropomorphization of Word by Word's integers, male and female.

—the female organ of generation, denoting ATTRACTION.

—the male organ of generation, denoting PROPULSION, or EXPRESSION.

And as we are informed that simultaneously with the commission of their first act the eyes of both were opened to the perception of their nakedness,

 —the open eye, CONTEMPLATION.

Then knowing that they were naked, by actual sight now, they hid their organs from each other and from themselves by the use of aprons, as

—the closed eye, ADMONITION, Warning.

For, also, the *voice* of the LORD God was heard walking in the Garden and calling unto the man, who answered It:

> . . . . I heard thy [Word Apparent]
> voice in the garden, and I was
> afraid, because I *was* naked;
> and I hid myself [closed my eye].
> Genesis 3 [CONSTRUCTION]: 10 [CONSERVATION]

> And he [Word Apparent] said, Who told thee
> that thou *wast* naked? Hast
> thou eaten of the tree, whereof
> I commanded thee that thou
> shouldest not eat?
> Genesis 3 [CONSTRUCTION]: 11 [REVOLUTION—REBELLION]

As it is, of course, impossible to suppose that the All Creator could be unaware of any event, there is only the assumption left that by this question God (Word) wished a direct statement from the male integer as to what caused him to see (C) outwardly, and which reason, in symbol, the male integer proceeds to reiterate his just found knowledge of in the words:

> . . . . The
> woman whom thou [Word Apparent] gavest *to be*
> with me, she gave me of the
> tree, and I did eat.
> Genesis 3 [CONSTRUCTION]: 12 [INVOLUTION]

Which is, The integer "woman," whom I know now to be such by her female organ of procreation, she gave me of the tree and I did eat.

Then to the woman the LORD God (Word Apparent) addressed a similar question; and whereas the man made

answer that the cause of his disobedience was the symbol of lustful thought, the woman answered the LORD God (Word Apparent), whose integer she is equally with man, in the same verse and without a moment's hesitation:

> . . . . The serpent beguiled me, and I did eat.
> Genesis 3 [CONSTRUCTION]: 13 [PARTURITION]

Plainly there was no attempt on the woman's part to proclaim the genital organ of the male the cause of her undoing; for whereas she was aware of such, as published by her seeking to hide knowledge of it from herself and companion, she stated the cause of her undoing intelligently to be the serpent,—that *subtil* beast,—which had beguiled her.

Now, the Serpent since all time has stood as the symbol of the teacher of man. The builders of the Pyramid made such acknowledgment when they pointed the entrance of their Structure of treasured Lore at the tail star of the Constellation Serpent. Also, if one cares to follow further the knowledge of esoteric lore recorded in the Egyptian Book of the Dead,—not yet translated *wholly*,—one will find therein an account of the rites of esoteric transition, from world to world, to be, or to have been, accomplished by processes of the breathing system of the Great Serpent (the python), with his ten units of inspired, ten units of held, and ten units of expired, breathing, from which the Egyptian esoterics membered the word *J-O*-ver,—*J*-over, (Jehova). And this system of Great-Serpent teaching of the path of transition, told in the Book of the Breathings, was in contradistinction to the destructive swift formed, and held, breathing system of the Hindu, who in emulation of his symbolic cobra seeks thus to *poison* himself out of mortal form.

Yet it is impossible to suppose that God (Word) maliciously led His creation astray under the decline of the

dragon star to the mouth of the Bottomless Pit, nor was it God (Word) whom the woman so accused in her swift answer, but the *subtilty* (mark the spelling), or misconception of God (Word), whom she sought to locate in the *flesh parts* of Egypt, whereby she produced a continuance of the condition to which she had now bounden herself by an act of union, attempting to supersede the intelligent unition of Intellect and Consciousness wherein only is God (Word) to be known.

Adam's answer was that of one drunken on non-intellectuality so that the spiritual perception of Intelligence was for the time almost wholly removed from him; but the woman,—for not yet was she called Eve, the hour of darkness,—spoke with the true light of full sight, that sight for which she had paid, and was to pay, so dearly, (the insight, or intuition); and thus was added to the alphabet the letter

> ϵ —the Eye pierced with the shaft of light, Sight,—Evolution, issuance, when spoken of intuitively; when extuitively, as in this case of the woman's, Projection, Issuance.

Then the Lord God (Word Apparent), addressing this false man-created concept of himself, the *subtil* serpent, said:

> . . . . Because thou
> hast done this, thou *art* cursed
> above all cattle, and above
> every beast of the field; upon
> thy belly shalt thou go, and
> dust shalt thou eat all the
> days of thy life:
> Genesis 3 [Construction]: 14 [Re-creation]

That is, "cursed above all cattle," rendered powerless because of dumbness, or the loss of the use of w-o-r-d, and "dust shalt thou eat all the days of thy life," be fed only

with that to which mortal flesh, decayed, goes,—re-create cannibally upon thy re-creation, or eat thyself.

Then to the woman He (Word Apparent) said,—and note the gentleness of address so apparent in the wordings of Word:

> I [Word Apparent] will greatly multiply thy sorrow and thy conception; in
> sorrow thou shalt bring forth
> children; and thy desire *shall*
> *be* to thy husband, and he
> shall rule over thee.
>
> Genesis 3 [Construction]: 16 [Function]

Or, in other language, I (Word Apparent) will magnify thy false concept in multiple,—i. e. the sign of crucifixion. In sorrow shalt thou keep reproducing thy false thought in *multiple*,—again the sign of the cross to be lifted by the true Cross; and, because of this lust of thine for imaging God (Word) where He is not, a male shall always be necessary to its accomplishment, whereby shall he rule over thee.

It is said of Jesus that He once, when asked when Sin would cease, replied, "When women cease to bear children."

And then, in the verses immediately following, we have the record of the curse of toil, labor, and unholy strife lain upon Adam for "all the days of his life," that is for the length of his "Adam" life. And, immediately following this, Genesis 3 [Construction]: 20 [Realization]:

> And Adam called his wife's
> name Eve; because she was
> the mother of all living.

Although not until the next chapter, succeeding the ejection from the Garden, is there any talk of progeny to this union.

Still, Adam called his wife's name Eve, and *eve* is the hour of gathering darkness; and by this first naming by the now

dominant male, given to him to accomplish, the symbol of the downcast eye, the letter

—the Eye downcast,—Impotence, SUBMISSION,

is born into the alphabet.

Then immediately, closing this chapter of sadness and sin, we are informed that—

> Unto Adam also and to his
> wife did the LORD God make
> coats of skin, and clothed them.

Observe analytically the rendition of this just cited verse. Not *for* Adam and his wife, but *unto* Adam and *to* his wife, were coats of skin made. Saying as plainly as can be said that Adam and his wife (integers of Word Apparent) were now clothed in mortal vestment, or made flesh,—were mortalized and covered with skin.

Then automatically, and immediately, following the mortalization of these integers of Word,—who themselves had just striven by locating Word to make him apparent to their perceptible senses,—the LORD God (Word Apparent) sent the *man*,—male and female,—forth from the GARDEN OF EDEN. And so the letter

—the Eye with the tear issuant: RELEASEMENT, to become Fruition,

takes its place as the Seventh (transitional) letter of the visual alphabet.

This transitional state of man, whereby he now passes from immortal Life to the mortal concept of life, alphabetically to the separation of sound from sight, again, even as with the story of creation in the first chapter of this Book of Genesis, closes this 3rd [Construction] chapter of the history of Life, and in the now following 4th [Generative] chapter of the history of Life we find the story of the alpha-

bet continued as the story of the earth man, or mortal,—the integer of Word Apparent now made flesh.

> And Adam knew Eve his
> wife: . . . .
> Genesis 4 [GENERATION]: 1 [LIFE]: [EARTH LIFE]

Two figures, standing synthetically in heraldic attitude, both joined and separated by the symbol of their downfall, can be typified only by the letter

 —CONVENTION, Synthesis.

Such figures, the mortalized integers of Word Apparent, now begin that life of earth generation foretold them by the LORD God in the last chapter, and recounted so clearly in the first six words, above quoted, from the first verse of this chapter. And mark, so apparent in the rendition of this verse, that while Adam "knew" the woman now to be Eve his wife, he also knew her solely as the *wife*, the bearer of the symbol of her generation by which was she to reproduce him in their offspring. Yet God (Word) said that *He* created man equally male and female, in His likeness after His *own* image,—not master and servant, lord and concubine.

Then follow logically, and in due sequence, even as with the Consciousness States, the symbolic expressions of the creation of foetal birth and life, in imitation of *the* Creation of Life by the unition of Intellect and Consciousness.

 —the male organ, symbol of man's assertion of superiority—ASSERTION.

 —the female "way" of the flight of mortal seed into the womb, preserving the notion of the Serpent in form-motion,—Tuition, DIRECTION.

 —the male (in organ symbolism) seeking entrance to the figure of the woman, resistant in rigid-

ity,—the problem of the irresistible force and immovable body,—Hesitation, Suspension, finally, ATTENTION.

But this meeting of the two bodies is but momentary, and the problem automatically solves itself in the succeeding letter, for we now have

—the male figure of assertion triumphant, the symbol of the "way" of flight prostrate in acquiescence—victory, overcoming, ACQUISITION.

And, automatically following on this yielding by the woman, as foretold in the curse which she laid upon herself,—

—symbolizing the limbs of the female receptive to the male,—RECEPTION, ACCEPTATION.

—now the beginning of the married life; the symbol of the figure of the female with her hand resting in expression of her dependence and bondage on the shoulder of the male. The photographic attitude of bride and bridegroom the world over: ADAPTATION, which is the way to Adeptness or Mastery.

For mark, that adeptness, which is Adaptation, is mastery. To be master is to be servant, for he is richest who can give most, strongest who can serve longest. The power of mastery is in *giving*, not in *taking*, and in the yielding we but gain the more. Does a tug-of-war team gain its ground by straight pulling, or by "giving" with the rope preparatory to a stronger pull? Jiu-jitsu, the science of "giving way," teaches the art of mastery in yielding.

. . . . . and she [Eve] conceived,

—the enlarged abdomen of the female; Inclusion, COMPREHENSION. (Why, when signifying our

comprehension do we say, "Oh!" "Oh, yes," or "Oh, no,"?)

—the next development in the course of human birth, the breast of the female swelling with its secretion of milk in expectation of the coming little life,—EXPECTATION, Provision.

—within the now fully distended abdominal walls of protection the flicker of life is comprehended in the sanctity of the veil,—MYSTIFICATION, Obscuration, Animation.

In the 2nd [Relation] chapter of the Book of Genesis, verse 6 [Attraction], wherein is told for the first time the story of the second creation of man, as it were,—that creation in which, unlike the image of God (Word) he was formed by process of the LORD God's fashioning from the dust of the ground, we read:

> But there went up a mist
> from the earth, and watered the
> whole face of the ground.

In *Science and Health, with Key to the Scriptures*, Mary Baker Eddy refers to this course of human so-called birth as a "mystification." Whereby, on the strength of the same word used to describe the same processes in two such testimonies as Holy Bible and *Science and Health, with Key to the Scriptures*, the author of this work is securely content to leave that word, "mystification," as wholly descriptive of the animation announcing birth, and so-called birth, as symbolized by the letter "Q." Yet it is to be borne in mind that, as says the Book of Revelation, nothing is hidden but shall in the day of the great ONE be revealed.

—now instincting the hour of birth into this world of the gathered life beneath the shelter of her

heart, the mother breast wells with its complement of food for her coming young: the breast discharging of its fullness for the coming birth, —PREPARATION, Excision.

> and [Eve] bare Cain, and said, I have gotten a man from the Lord.
> Genesis 4 [GENERATION]: 1 [LIFE]

ʃ —the course of foetal descent, birth, which assuming to the female a "snaky feeling," was suggested in motion by the false Serpent,—outbreathing, or EXPIRATION. But, symbolized in the heavens as the Teacher of Man, on which astrologically the Great Pyramid of treasured Lore orients itself because of inspired Wisdom, INSPIRATION. These two breathings, with the held breath, (to be given later), are the secret of the ancient Egyptian system of esoterism,—(S-o-terism), and demonstrate the difference between the LORD God and God, between Word-Apparent and Word.

Observe, too, in this just cited verse from the 4th [Generation] chapter of Genesis, that Eve said, when giving birth to Cain, that she had *gotten a man from the Lord*. Here again does the story of mortal so-called birth receive confirmation in the Bible passages, for the curse as lain on Eve was that her desire was to be to her male companion, who by this process was to become her *Lord* and master *mortally* (see the letter "L") and from whom, consequently, she had gotten the man child.

ϒ —and now, "the man from the Lord," born, is the automatically following symbol describing the next surgical operation, that of tightening the umbilical cord to pull away the placenta.

This is the end of so-called birth, hence—Finality, Limitation, COMPLETION.

—and then, of course, sequentially, the symbol of the cradle, which also the bent arm of the mother holding her young makes—Presence, PRESENTATION, which at once in this sense becomes synonymous with DEDICATION.

This Dedication of an object is an announcement of the purpose for which it has primarily been established in form. Eve, in the annunciation of her first born, dedicated him to, not God, but the God whom she had attempted to anthropomorphize, the LORD God. And as a son of the LORD God, Cain immediately commenced to comport himself, so that even to his mother's conception of God Cain was unacceptable. This explains the naming of child, and therewith is its purport definitely announced.

It is historically established that Egypt colonized our nationally known world; a fact that also receives corroboration in the courses of the Great Pyramid, and in the Holy Bible, in which latter account, St. Matthew 2 [Relation]: 15 [Location], we are informed that God (Word) said, "Out of Egypt have I called my son," and in the 8th [Completion] verse of the 11th [Revolution] chapter of Revelation wherein we read, ... "Egypt, where also our Lord was crucified." Generally, Egypt, as we know historically of such, was composed of two governing factions,—its esoterics, and exoterics, the former its psychologists, the latter its producers, its operatives. When Egypt spread forth colonialwise, it was to this latter faction that was entrusted this colonizing of the world. How these latter prepared to carry out such colonization is perhaps best told in the allegoric language of Holy Bible itself, wherein is given a succinct account of the workmanship of the Operative Egyptians, who turned logically to the build-

ing of a city and tower whereby to express their mission in life.

> And the whole earth was of
> one language, and of one
> speech.
>
> Genesis 11 [Revolution]: 1 [Life]

It is written by the ancients, and hinted at by Herodotus, that while the latter Egyptian people used the hieroglyph (which is really nothing but a system of symbolic, sound, or "short hand," writing), the then known esoterics possessed another sort of alphabet, religiously guarded from the masses, and spoke entirely another language. Also, we know the mysteries of even later Egyptian religion to have been concerned solely with an *One* God, the various animal-headed gods worshiped by the masses being known by the priests as purely attributes of the one God, and allowed to the masses as sops to bind them in the ignorance of superstition. And that the Egyptian Esoteric paid dearly for this binding of his fellow man in ignorance, witness the ruins of his knowledge and lore.

> And it came to pass, as they
> journeyed from the east, that
> they found a plain in the land
> of Shinar; and they dwelt
> there.
>
> Genesis 11 [Revolution]: 2 [Relation]

The "they" referred to in this just quoted 2nd verse of this 11th chapter of Genesis is given in the last verse of the preceding chapter,—verse 32 [Relation], as,

> . . . . the families of
> the sons of Noah, after their
> generations, in their nations:
> and by these were the nations
> divided in the earth after the
> flood.

As, as has been already shown, the Ark and the Great Pyramid confirm each other in numerals, and in descriptions of incidents and purposes, the only assumption left is that Noah,—so far from being a builder skilled enough to erect a floating structure capable of accommodating the whole of the material earth,—was the Builder of an Ark, "*pitched* within and without," that is so oriented as to accommodate the entire laws of the Universe, male and female of every sort, *even* as God created such in his likeness and image. Consequently, the families of the sons of Noah, the integers of Word Apparent,were those who"journeyed from the east,"—that is, after the course of mortal empire,—colonialwise; in short, the Operative Masons, or Exoterics of Egypt.

So, arrived at this *plain* of Shinar,—for they were evidently on a very different "plain," or "plane," from that of Noah and his sons (the Esoterics),—they went at once about putting their exoteric knowledge into practice, thus:

> And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.
>
> Genesis 11:3 [Construction]

Which is to say, they produced building materials just as dead-weighty, hard, and inelastic as it was possible to make such.

> And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
>
> Genesis 11:4 [Generation]

Now, observe, prior to journeying forth from the east, they were one of that "whole earth" that was "of one language

and of one speech," wherefore they must consequently have had a name, and a method of intercommunication. Now they proposed to make themselves another name,—these men by whom were the nations of the earth divided in the earth after the flood.

> And the LORD came down
> to see the city and the tower,
> which the children of men
> builded.
>
> Genesis 11:5 [COMPREHENSION]

> And the LORD said, Behold,
> the people *is* one, and they have
> all one language; and this they
> begin to do: and now nothing
> will be restrained from them,
> which they have imagined to
> do.
>
> Genesis 11:6 [ATTRACTION]

Not, observe, that nothing will be restrained from them, but that *nothing which they have imaged*, or *imagined*, to do,—in other words, no attempted anthropomorphization of which they may conceive but they will attempt to carry out.

> Go to, let us go down, and
> there confound their language,
> that they may not understand
> one another's speech.
>
> Genesis 11:7 [TRANSITION]

> So the LORD scattered them
> abroad from thence upon the
> face of all the earth: and they
> left off to build the city.
>
> Genesis 11:8 [FINISH]

Possibly the gentle naivety of this last line is the most masterly stroke of *mis*direction in this entire text. For, mark, it does not say that they left off *from* building the city, but *to* build the city. Observe the swing of the pendulum. As they

could not express themselves via the straight line,—produced by an inelastic, unyielding tower, in metaphor,—and no man has ever yet been able to express himself thereby, or even to express a straight line, they "left off" *to* build this city, or went off to the left, went off at a tangent, thereby producing the letter V, the two tangent lines which form the letter, as we shall see, of the animal organ of generation, called the "bull phallus," thus entirely passing over the curved letter U, in this "plain" of DEDICATION, or Presentation; which metaphorical story at once, as we shall see in a few lines, brings us to the time of the Operatives in Rome, where the letter "V" achieved both alphabetically, and nationally, such prominence to the total exclusion of the letter "U."

> Therefore is the name of
> it called Babel [Babble, or Babul]; because the
> LORD did there confound the
> language of all the earth: and
> from thence did the LORD scatter
> them abroad upon the face of all
> the earth.
>
> Genesis 11:9 [EVOLUTION—ISSUANCE]

By process of armed conquest Rome, a polyglot assemblage of Latins, Trojans, Carthaginians, Greeks, and lesser tongues in its inception, became gradually mistress of the then earth with a distinct language and alphabet of her own. This alphabet she acquired by a series of military colonizations, extending herself as an operative chiefly along the line of road building,—which was perfectly logical, for she was again building up the "way" of the oneness of language and speech. It is for this reason that we speak of Latin,—which really is Roman,—as the foundation of our modern English, whereas, in reality, Rome was but gathering in the symbols of that alphabet which originally were scattered abroad from their wholeness by the LORD.

But, although Rome finally assembled practically the alphabet as we use such today, she found in this assemblage that she had left out of her calculations the letter "U," whereby she was exactly in the position as told of the families of the sons of God who strove to make their "U" by two straight, inelastic lines drawn at a tangent, and thereby produced the symbol of Violation, only. Now observe the result of Roman failure to comprehend this "U" alphabetically.

The "U" is the symbol of the cradle,—Presence, which is holiness, purity. The cradle became ignored in Rome. Roman jurisprudence allowed to the father plenary powers of life and death over his own progeny. In Roman society the characteristics of the letter "U,"—holiness, dedication, chastity, gentleness, innocence,—were most conspicuous by their opposites; and the symbol of violation, the male organ of generation, became the public badge of indiscriminate worship. In carven symbol this insignia of the violation of virginity, and lust, was carried openly by Emperor and Statesman, maid and matron, alike. It swung from the head of the chariot of the General and Senator, the Poet and Philosopher; it was worn outwardly as a charm by the mother of the family, the wife, the young girl. Until finally conjugal fidelity, even the sacredness of virginity, came to have a purely legendary value in Rome; the cradle of the human race (worn by the female only) came to be but the common lupanar of momentary and indiscriminate lust; and Rome fell, shrieking to the old animal-headed gods of pantheologic Egypt to save her, fell never to arise from the utter abominations of her harlotry, her lack of the letter "U" alphabetically,—and lo! in the little country where went Caesar conquesting to fill out the Roman language into the alphabet of old Egypt, of Bible and Pyramid, the "one speech and one language" commenced to reassemble itself again, for in Britain was there found the sound of the little letter "U."

So Caesar and his legionaries left in Britain the Roman alphabet, to which in course of time the Britain added the missing "U." Then, gradually, by conquest and the absorption of other nations into herself, Britain accumulated the language of "the whole earth" when it was "of one language and of one speech," until, her own speech perfected, she began to send her language forth colonialwise; among other new countries to that called now the United States of America.

Into England the letter "U" brought its tale of Presence, for with the establishment of the English language English jurisprudence established also the sacredness of the sex relations, and an abhorrence of violation and violence,—the latter so much, that Lord Napier, when writing of the English peoples, referred to them as the most warlike when necessary, and the most unmilitary. Gentle and modulate in speech, refined in manner and expression as he is, yet the Englishman preserves the unjust law of primogeniture in his jurisprudence, and the law of the curse of bastardy which no subsequent conformation to the Common Law on the part of the erring parents can undo; and the Englishman makes open scoff of the United States calling itself in speech Am-*ur*-ica, wherein is no Law of bastardy upon the occupant of the cradle past the power of the parents to undo, no Law of primogeniture, but whose foundational document of existence, —The Declaration of Independence of the 13 Original States, 1776,—stamped with the seal of the Great Pyramid and All-Seeing Eye, the scrolls of Egyptian Papyri ready for the unrolling and reading, was born declaring:

> We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.

The signatories of this document were men whose foundational creed of Life was culled wholly from their knowledge of the meaning of the Great Pyramid of Egypt,—for they were of those operatives, now calling themselves Free-Masons.

V —the symbol of the "bull phallus," signifying animal generative processes. And as these processes are violent in nature, logically the symbol of the violence of Rome. The spade, the wedge, the bullet-nose, the sword point, the head of the rattlesnake, the prow of the battleship,—all objects testifying to violent entrance, or violation. This "V" the German, who so ruthlessly violated a peaceful country to attain toward his violent objective, and subsequently violated every known law of common decency in his violent processes, uses in his speech to the exclusion of the letter "W."

Let us observe the letter "W," rejected from his speech by the German.

> And she [Eve] again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Not "A-bull," but "A-bell" (Able).

W —the double U, the double cradle, the symbol of the second birth; the last which should become first, even as the first was to become last; whom his brother, Gain, slew, because he was Able. This alphabetic symbol, which fulfills promise of the second coming wherein in Christ should all be made alive, symbolizes the Man whom the children of the world slew because His creed interfered with their profits (prophets): VOLITION.

And that whereon they slew Him was,

X—the Cross; the crossed integers; the sign of struggle and of death; the sign of multiplication, whereby the sorrow of woman was to be so greatly *increased*. On such symbol was expiation symbolically made for the Lusts of the World,—but the Cross changes, when overcome, swiftly into the Crown, the Scourge into the Laurel, the symbol of Agony into the symbol of multiplication and plenty; and lo! the two diagonals of the Great Pyramid, in whose unit measure is told the cycle of equinoxial precession, the course of the seasons of strife and darkness, unite to form the foundations and crux of the wonderful Flower of Egypt, the Pyramid.

Says Julia Ward Howe in "The Battle Hymn of the Republic,"

> In the beauty of the lilies
> Christ was borne across the sea, ...

X—Struggle, CONCENTRATION.

Y—Why. The symbol of Tri-unity, the family tree with son and daughter on the parent trunk. Inverted, this letter becomes the Great Pyramid, in symbol, with the Sphinx in place atop of it. RECOGNITION.

This symbolic complete Great Pyramid tells of the home of the Children of Eyes-Real, whose God, as proven by Mary Baker Eddy, is not a national God, but a Universal Father. When the capstone was rejected from the place where it belonged, the circumcision of the Children of Eyes-Real occurred,—that is, the cutting off of the eye, *I*, or Light; and in commemoration thereof, the Beacon Star of the North,

a Draconis, was removed from its place in the heavens, and the body of Operatives now calling themselves Free-Masons darkened the northern transepts of their temples. Yet, true in symbol to the partial removal of the Light only, the Free-Masons darken *only* their northern transepts, and we still place the light over our symbol of sight when we dot the letter "i."

—two heraldic figures, uniting themselves in process of procreation, could only be expressed by the letter "Z," which is the "H" inverted in position of such act. This "Z" is the angularized "S," or the *subtil* Serpent known of the woman, what time she and her companion strove to locate the Lord God (Word-Apparent) in the *flesh parts* of Egypt. It signifies not joy, as in the Song of the Morning Stars and the Sons of God (Word), whenat the Building was complete, but the sorrow of the hour of Eve, the hour of darkness, when the Eye was downcast, and the reward of the momentary seeming pleasure was Agony and Toil, and the Death on the Cross. And in true symbolization of this curse which its knowledge invoked upon man, note its insistence in the sound of the word "business," and how the Bee, whose only knowledge of life is work-work-work till it dies, uses it as his sole sound contribution to the Song of the Hive,—"iz-iz-iz," continuously.

Referring again to the 1st [Life] chapter of the Book of Genesis, verses 26 [Attraction] and 27 [Transition], God [Word] is accredited with saying that He created *man* in His *own* image and likeness, which was, and is, male and female. This statement of creation is reiterated in the 5th [Comprehension]

chapter of the Book of Genesis, verses 1 [Life] and 2 [Relation], wherein we read:

> . . . . In the
> day that God created man, in
> the likeness of God made he
> him:
>
> Male and female created
> he them; and blessed them,
> and called their name Adam,
> in the day when they were cre-
> ated.

As, therefore, God (Word) speaks of Himself so emphatically as male and female, or plural, and so often refers to Himself as "us," and "our," it is logical that we should find integers to our alphabet which will carry out this idea of, not *Sexuality*, as of the Word-Apparent, which denotes sex-separation, but *Hermaphroditism*, which is sex unition, or full-sex, expressing Word. And it is here to be noted that not sex-unition, but only sex-separation is to be acquired by mortal processes.

Unition speaks of Balance, Equality, Equalness. The W-o-r-d is, must be, a balanced product. Wholly, or *hermaphroditically*, it is composed of sight and sound; that is by In-to-licht (light), Intellect, whereby we procure a written statement of sound values, and Consciousness (conjures-in-S), that is works in wisdom, which is in silence, unitively. This unition, then, of sight and sound would give us a visible and audible alphabet which are the integers of Word.

Now, although we have just procured a visible alphabet, brought about by the attempted anthropomorphization of God (Word), whereby we converted the Spiritual symbols of Word into fleshly symbols, yet that is not to say that a whole alphabet does not exist pristine still in purity and beauty; and indeed how other could God, W-o-r-d as his Inspired Scrip-

ture states, exist as All-Father without what we call an *Alphabet* by which to express His Fatherhood?

> Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them.
>
> Psalms 139:16.

Thus, to attain a full alphabet, and so to express ourselves as the integers,—or sons and daughters,—of God (Word), it is necessary to write our alphabet *audibly* as well as *visually*, whereby we have, first, four distinct values to the letter "A," thus:

A—as in the words *male*, *hail*, *hale*, *aid*, suggestive of ATTRACTION.

A—as in the words *half*, *ran*, *mad*, *bad*, *can't*, suggestive of REACTION.

A—as in the words *father*, *Ark*, *large*, *hard*, suggestive of EXPANSION.

A—as in the words *awe*, *raw*, *war*, *door*, suggestive of CONTRACTION.

These "word suggestions" will be found to apply analytically to all words, and serve in such analysis to clear up the meaning of many words often obscurely explained by dictionaries. That is to say, they analyze the processes by which words are formed, thus giving the value to such, and also correlate the language. Further, given the correct, or local, pronunciation of words of any language, the meaning of such word may be ascertained by this analysis of its integral values.

Thus the letter "A," visually and audibly announces itself as ACTION, or ATTRACTION, REACTION, EXPANSION, and CON-

TRACTION. These "motions" are the sequential movements of the organic muscles when producing foetal birth, or when producing sound. And as, in the aggregation of this alphabet we have turned from the false conception, Word Apparent, whereby mortal life received expression, to the intelligently unitive Life wherein only is Word to be known, we name these first four audible and visual alphabetic integers Annunciation, ARTICULATION.

So we have, then,

A—ATTRACTION
A—REACTION
A—EXPANSION
A—CONTRACTION
} . . . ARTICULATION

B—as distinguished in the words, *bull*, *bunt*, *buy*, *bullet*, *bang*, suggestive of PROPULSION, PROJECTION; as in *bend*, *bond*, *bye*, *broad*, *brand*, suggestive of EXPRESSION, or Propulsion Expressed.

C—as in the words *ice*, *nice*, *price*, suggestive of CONTEMPLATION, Investigation. (Note the latter suggestion carried out in the word *mice*.)

This sound of "C" is very closely related to that of "S," and in our alphabetic story was directly the outcome of the expression (misconceived) of the latter. The sound of "C," however, is produced by placing the tip of the tongue against the roof of the mouth. Do we not, when investigating a proposal, or contemplating the same, place the tip of the tongue against the roof of the mouth? The letter "S" is contrariwise produced by placing the tip of the tongue against the teeth, and in-spiring the breath, or (when desiring to be louder, or more angry, venomous, snakelike) expiring the same.

C—having the sound of "Ch," as in *teacher*, *church*, *child*, suggestive of CONSIDERATION.

We do not make two separate sounds of this "C," that is sound the "C" and "H" separately, as, for instance, C-h-urch, teac-h-er, but combine the two sounds into one, giving thereby that sound of sympathetic consideration, or assurance, which the mother sometimes makes to the disquieted infant. That suggestion of CONSIDERATION, is also prominent in such words as *chaste*, *chin*, *chain*. And observe how involuntarily,—sub-consciously, as it is called,—we symbolize such integers of word as apply to our momentary mental condition. The very outward action we so invariably manifest when CONSIDERING is to rest the chin in the palm of the hand, or stroke the beard if wearing such.

D—as heard in the words *do*, *don't*, *dare*, *death*, suggestive of Warning, Guidance, ADMONITION.

E—as in *seed*, *deed*, *Eve*, *read*, *lead*, suggestive of Issuance, EVOLUTION.

E—as in *letter*, *dead*, *better*, suggestive of Attempt, Tribulation, ATTENUATION.

In the Hebrew so-called alphabet the symbol of the letter having the sound of "e" as in *letter* is . This sign, or symbol, the Jew has adopted from time immemorial as a sign of office where the loaning of money upon pledged articles is conducted. As the inception of such a place of exchange is from the very causes of Struggle, Effort, Attempt, Tribulation, Attenuation, the reason of such letter in such symbol in the Hebrew alphabet is at once apparent. Also, it disposes at once and effectually of the already beginning-to-be generally doubted argument, that Hebrew is the language in which the Old Testament of the Holy Bible was originally written.

In this connection, it is to be noted that when one is in a state of mental uncertainty, or forgetfulness, the effort to

consecutively connect words is signalized by this sound of "e" as in *letter*. "I saw Mr.—er—Brown today; and he said to me—er————."

F—as in the words *fall*, *fluffy*, *flurry*, *fury*, *flimsy*, *fright*, *deaf*, *fear*, all suggestive of Impotence, Retirement, SUBMISSION.

It was Caiaph(f)as, who when he could not force Jesus to speak as he wished, tore his clothes in impotent fury. When desiring to show the capital criminal his inability to defy the Law, such hangs him on a gallows whose original form was thus: and is as now built but two Fs joined. And by this symbol on which the criminal is passed from this life, he is silently told of the impotence of his views against established society, and hanged on the symbol of the Eye downcast.

But again the downcast Eye may be not the sign of impotence, but of quiet possession. I submit, or "Suffer *it to be so* now," St. Matt. 3:15, as Jesus said, does not necessarily imply inability, but rather discretion. Before Pilate Jesus submitted in silence, which silence was mastery. And so this letter "F" may also take its place in the whole alphabet thus:

F—DISCRETION; and as discretion is said to be the better part of valor, the symbol of fear becomes also the foreword (forward) of the *true* soldier.

G—as in the words, *God*, *good*, *great*, *glorious*, *grand*, *giver*, *Gezeh*, *gone*, *gaze*, *gale*, suggestive of RELEASMENT, Sending Forth, FRUITION.

H—not as aitch, but as in the words *hurry*, *haste*, *hope*, *home*, suggestive of SYNTHESIS, CONVENTION.

I—as a pronoun this is a word in itself, even as is the "A" a word in itself, and as such it immediately suggests itself as Individuality, ASSERTION, Ego.

Crime tells of an assertion of individuality too ruthless and positive to be tolerated by constituted society.

I—as in the words *lip, pyramid,* suggestive of Clarification, CONFIRMATION.

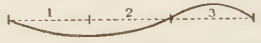
J—as in the words *Jehova, Jesus, just, join,* suggestive of DIRECTION.

Euclid states that a straight line is the shortest distance between two points. This proposition is practically the foundation of mortal geometry, and as a proposition is all right, excepting for the fact that man has never yet been able to express a straight line or express himself by one. The bullet from the gun, the ray from the sun, the hand-guided pen from the draftsman, one and all persist in describing an arc, and because they describe invariably this Ark must be triangulated to carry on as intended to the given objective. Much learned disquisition has this inability of man to make a straight line called forth, and every possible reason from gravity to dynamics has it brought out explanatorily: yet the fact remains that man himself invariably travels in a circle, the sole reason for which is the mental attraction of like to like, which is Love.

The Hawk, from which the Egyptian esoteric took his symbol of Wisdom, placing its head symbolically as the head of the Head of his masonry,—Ra (Ray, the Light, and his son, Osiris)—preserves a spiraling, graceful, easy course upward, by virtue of which it is able to mount to incredible heights without the apparent motion of wing.

The Eagle is the symbol of unhallowed Rome and of ruthless Germany, whose Emperor and Guard wore the carven eagle crest on helm, and the broidered Eagle banner at regimental head. Wilhelm, who pronounces his name with the letter of violence, "V," superseding the letter of volition, "W," advanced his Eagle standard straight as crow flight on

his objective, Paris, marching ruthlessly right through unoffending Belgium in violation of Germany's written and moral honor. He did not reach there. Instead, when within 17 (Tuition) miles of Paris he was halted and turned back. Then for two years he beat his wings in swift, straight thrusts at the Allies; until they, worn out, called to the nation whose flight has always been Hawk*wise* for help. And that nation, in the year 19-17 (Volition-Tuition), entered the arena to *teach* the straight-line flighted Eagle, before a gasping world could realize, the lesson that Might is not Right.

Hogarth, artist, when asked to describe the Line of greatest beauty, demonstrated it thus: 

. This line is The Line of Beauty, and is mathematically demonstrated by pointing off three equal spaces and then drawing a line through such continuously, which line shall be as far below an imaginary horizontal drawn through such spaces as it is above such horizontal.

In this manner are produced the lines of the Etruscan vase, the female form, the outlines of the cloud, of the wave, of the human lips, of the nuptial flight of the Queen Bee, of the rose petal among other indications, and of the best musical and poetic composition, of the perfection of Biblical literary composition, both in impact and in metre, and of the Great Pyramid. It is the line of the circle extended.

In the 5th [Comprehension] chapter of the Gospel according to St. Matthew, verses 39 [Evolution], 40 [Conservation], and 41 [Life], this Line finds direct mathematical confirmation from the lips of Jesus of Nazareth, as the Line of Grace, Beauty, Strength, and Willingness,—the line of flight of the gentle man.

Certainly, as witness the numerals of the descriptive verses, it was the direct Line of life-flight of the Nazarene, who thus in these verses expressed this Line:

St. Matthew, *5th Chapter:*

39: . . . . but whoso-
ever shall smite thee on thy
right cheek, turn to him the
other also.

(All receptive, and consequently at once master of the situation.)

40: And if any man will sue
thee at the law, and take away
thy coat, let him have *thy* cloke
also.

(Richer than the oppressor.)

41: And whosoever shall com-
pel thee to go a mile, go with
him twain.

(Stronger than the straight line.)

For, giving in two places, this Line automatically and mathematically but rises the twice higher. Logically it would initial the mortal name of Jesus.

But also this letter initials the name Jehova, which is J-over of the Egyptian esoteric, and was expressed in his breathing system (J-over being the name of the sacred breathing) by just this line of intelligent motion. As the Healing Breath the Egyptian initiate called the knowledge of such to the part congested mentally, which part he acquired a diagnosis of by diagnosing the *seeming* physical ailment alphabetically, and then translating the same into terms of Intelligence, or Spirit.

After the lapse of the centuries, during which mortal man marched down the decline under the influence of the Dragon Star to the mouth of the Bottomless Pit, Mary Baker Eddy re-discovered this law of Spirit, or In-Spiritation, which is Inspiration, and named such the Science of Christ. And even as the Egyptian esoteric intelligently healed disease and

raised the seemingly dead thereby, does the Christian Science practitioner today.

This breathing, In-Spirit-ation, or Inspiration, is not accomplished, it is needless to say, by drawing in a mouthful of air, holding the same until red in the face, and then blowing such out again. We live, move, breathe, and have our being only in Word, God, Spirit. So, to inspire and suspire Jehova (J-o-four), or J-carried to four places,—circularly, J-circled to four, we must intelligently express Life, or breathe, by Volition, Endurance, and Grace, which is merely another way of saying Faith, Hope, and Charity—but, said Jesus, the greatest of these is Charity.

This Line of Beauty, then, is symbolized by the letter

J = DIRECTION.

Strike the Line of Beauty where you will (on either cheek), and you but strengthen it, for mathematically it is always *re*-creative in rhythm.

Seldom found in our (English) speech is that little sound "Zh" which, again, the mother uses to lull or incline the child to sleep. Common to the French tongue, we find it in what we call English only in such words as *treasure*, *seizure*, *azure*, *measure*, *pleasure*. It is the second symbol of the letter "J," the audible symbol, and consequently is written

J (Zh) = INCLINATION.

K—the meeting of the irresistible force and immovable body; as in the words *can*, *can't*, *cake*, *creator*, *craft*, *luck*,—suggestive of Hesitation, Suspension, Balance, and finally ATTENTION.

It should be noted here that while certain picked "suggestive words" are placed in capitalization against each alphabetic symbol, such are only intended as a basic word to represent that expressed by such symbol, the use of any

correlated word in such instance being perfectly permissible. For purposes of demonstration, without the confusion attendant upon the inter-exchange of many words to convey the same thing, and not to establish a rule of necessary rigidity, the author makes a standard of only such basic words as fit all cases, leaving to the reader to observe what choice he is pleased of correlated "word suggestions."

L—as in *all*, *love*, *letter*, *total*, suggestive of ACQUISITION.

M—as in *may*, *more*, *marriage*, *mate*, suggestive of Reception, ACCEPTATION.

Accepting an idea, or proposal, do we not often thus, "Mm-yes-hm-hm"?

N—as in *knot*, *naught* or *no* (cypher), *nay*, *kneel*, *near*, suggestive of Adaptation, which is ADEPTATION, Adeptness, Mastery.

Alexander, wearied of life through the stagnation of conquest that proved no conquest; Cortes, dying in virtually the extreme of neglect and failure after seemingly victorious conquest; Napoleon, gazing across the dreary, leaden encompassing sea from St. Helena to where was France and the World he conquested; Wilhelm II, wandering a broken man about the grounds of his Dutch refuge after failure in conquest—all could tell of the futility of belief that Might is Right. 'Tis a hard lesson to learn, yet the first toward the Universal Brotherhood of man, and toward his sonship to God (Word). For mastery lies not in dominance, but in submission. He who can not submit himself, can not hope to dominate that self. The strongest man is the man who can serve best; the richest, who can give the most; the wisest, who can love others better than himself. This is real prayer and worship. It is Truth demonstrated.

Word serves the Universe daily, hourly, every second, and every fractional part of every second, unfailingly, and without ostentation. Remove Word from the Universe, and where would be the Universe? Can all the King's horses and all the King's men overcome Word? So the strength of Word lies in *adaptation*, and not in rigidity or resistance, which is only the straight line and must infallibly come to an end. The circle serves always, and but grows the stronger for such service.

O—as in *go*, *sow*, *sew*, *show*, *Oh yes!*—suggestive of Inclusion, Conception, COMPREHENSION.

O—as in *rude*, *shoot*, *boot*, *loot*, *ruin*, suggestive of DESTRUCTION.

Although neither fire nor water will induce the little field-mouse to leave his hole in the ground, the owl, desirous of paying court to his lady with a choice tid-bit, has but to say "hoo-hoo," and the little field-mouse comes running forth to his destruction. This noise, too, makes the lone wind traversing the prairie, or when searching among the eaves of a house for loosened boards or cornices to tear down. It is the noise of the moaning gale running through the masts and spars of the ship it seeks to destroy. Before the typhoon, comes the long drawn "oo-oo-oo-" in the silence of the heavy calm.

But it has, too, another suggestion for us; and as with the casting off of our symbolism of lust we have cast off the suggestions of destruction, darkness, and death, let us rather look for it in such words as *lute*, *flute*, *Luke*, *new*, *you;* and automatically that which was DESTRUCTION becomes now

O—REPLETION.

P—as in *price*, *pull*, *plenty*, *praise*, *prepare*, suggestive of EXPECTATION, Provision.

Q—as in the words *quiet*, *queer*, *quest*, *quit*, suggestive of Obscuration, MYSTIFICATION.

R—as in the words *race*, *rear*, *rare*, *right*, *wrong*, suggestive of the act of Excision, PREPARATION.

S—as in *speak*, *spiral*, *spell*, *gospel*, *hiss*, suggestive of Expiration, and INSPIRATION.

Again, as in the case of the letter "C" do we have a sound seeming at first glance to be formed by the combination of "H" with "S" as "Sh," but which in reality is but a one sound of "S," and found in such words as *conscious*, *insure*. And so we write this letter

S(Sh)—as in the words, *conscious*, *show*, *insure*, *shrive*, *shrine*, *shed*, as suggestive of where Inspiration takes place, and consequently SPIRITUALIZATION.

Possibly the only one of the above cited "word suggestions" not at first apparent will be the use of the word *shed* in this connection. Yet the Spirit *sheds* its light; in the *shed* was the Christ child born. In the *shade*, or protection *shed* by the Great Pyramid, did the Child find refuge from the soldiery of Herod. This "Sh" sound is patently referred to in this connection by the Psalmist in, "The Lord is in His Holy Temple, let all the earth keep silence before Him."

T—as in the words *stay*, *street*, *tie*, *limit*, *stet* (proof-reader's abbreviation for *let stand*), suggestive of the words COMPLETION, Limitation, Finality.

U—as in the words *look*, *book*, *Jesus*, *pure*, *pyr*(u)-*amid* (peer-amid), suggestive of Presence, PRESENTATION, DEDICATION.

Orienting the Great Pyramid on *a* Draconis dedicated it to the exposition of the history of man as told in the alphabet; orienting it on the Sun, and on Alcyone, dedicated it to Intelligence, and to an exposition of the Laws of Life. We dedicate

books. Jesus was dedicated tothe carrying out of His Father's Will on earth. Hence, as in all dedication we acknowledge Presence, dedication is really the "naming," and occurs logically immediately on the completion of birth. Thus the church custom of the "naming" of the born child just so soon as advisedly the mother and child can be brought before the priest or clergyman.

But this actual naming at birth (humanly speaking) has already been mentally or consciously accomplished by the parent, or parents, before the actuality (as we consider such) of such dedication occurs,—has, in fact, been in-spirited by the mother when carrying the coming life under the protection of her heart, even as the Child was secured beneath the shelter of the Heart of Egypt, from where (as in Revelation) He was *called* forth. And so this "naming" of the child-to-be is in-spirited, and an analysis of the names of ourselves, or of people known to us, will tell of the very purports of such in this University of earth, even as we in-spirit every word spoken and written whereby we live, move, breathe, and have our being. For is not Word always with us, and could we exist for one moment were It removed from our midst?

This name that we are here called by is our mortal Cross, formed by the crossing of the integers into a whole, hermaphroditically, which to follow to mastery we must accept. Finally, when as told in Revelation we assume the *real* name written in our foreheads (not our mortal skulls), we change the Cross into a Crown, and take up our inheritance when the whole earth was of one language and of one speech.

A second sound of the letter "U" appears, as used by us in the words *rut*, *gut*, *but*, *butt*, *grunt*, all suggestive of Ignorance. The first of these suggestive words is that used to describe the act of savage and animal coition; or that fallow in which, having fallen, we must use such prodigious energy and volition to come forth from. *But*, implying doubt, suggests

anything but clarity and intelligence; *butt* most certainly describes the most ignorant way of removing an obstacle from the path, and is generally indulged in by the goat, rhinoceros, and bull, than which three more stupid animals probably do not exist.

Yet do we find the Indian of North America habitually using this "u" in his speech, and especially in the council where, if anywhere, might wisdom be looked for. Nor is the North American Indian one to whom either the words "ignorant" or "stupid" could with any show of justice be applied. His very mode of life and knowledge of woodcraft cry out against such term, his worship of a Great Spirit proclaims him anything but uninformed. Moreover his crafts, his knowledge of natural history, the artistry of his habitations, do not in the least speak of unintelligence.

But when we recall that the North American Indian is one who, nurtured on the vast prairies and deserts, lives so exclusively within himself that he vividly *mirages* hunting grounds, and sees the face of the Great Spirit in the beauty of nature, that he procures the notes of his music from the seven sounds of the wind over the prairie, and the river, and among the trees, that he instincts Presence of otherness as do the dumb animals, rather do we understand the use of this sound of the second symbol "u" by him to express his *interiority*, and so we write this second cradle letter,

U—Seclusion, Interiority.

V—as in the words *move*, *grave*, *violence*, *evade*, *Love*, suggestive of Entrance. But Love, we know, will find a way, and so we write this letter best

V—Incursion.

W—as in the words *will*, *won't*, *want*, *went*, *wend*, *way*, suggesting Volition.

X—as in the words *axe*, *phalanx*, *oxen*, *crux*, *hoax*, suggestive of Struggle, Friction, Concentration.

Y—as in the words *yea*, *yes*, *beyond*, suggestive of Recognition.

Z—as in the words *business*, *Boaz*, *does*, *zeal*, suggestive of Demand, Insistence, Continuation.

Thus, gathering our alphabet tabularly, we have,

A	Attraction	Articulation
A	Reaction	
A	Expansion	
A	Contraction	
B	Expression	
C	Contemplation, Investigation	
C	Consideration	
D	Admonition, Guidance	
E	Issuance, Evolution	
E	Effort, Attenuation	
F	Submission, Discretion	
G	Releasment, Fruition	
H	Synthesis, Convention	
I	Individuality, Ego, Assertion	
I	Clarification, Confirmation	
J	Direction	
J	Inclination	
K	Hesitation, Suspension, Attention	
L	Acquisition	
M	Acceptation	
N	Adaptation, Adeptness	
O	Comprehension, Inclusion	
O	Spoliation, Destruction, Repletion	
P	Expectation, Provision	
Q	Obscuration, Mystification	
R	Excision, Preparation	

S . . . . . Expiration, Inspiration
S . . . . . Spiritualization
T . . . . Limitation, Completion, Finality
U . . . Presence, Presentation, Dedication
U . . . . Ignorance, Interiority, Seclusion
V . . . . . Entrance, Incursion
W . . . . . Volition
X . . . Effort, Friction, Concentration
Y . . Recognition, Tri-Unity, Triangulation
Z . . . Demand, Insistence, Continuation

Turning to the Great Pyramid for confirmation of this visual-audible alphabet, which we have acquired now directly according to the Law of Word (God), we find first the Grand Gallery, that "way" uniting the King's and Queen's chambers (the I and O), and consequently the full measure of male and female, to be roofed over with just completely 36 stones, which are just the exact number of integers in our visual-audible alphabet. Then placing these 36 symbols in numerical order we have:

A— 1
A— 2
A— 3
A— 4
B— 5
C— 6
C— 7
D— 8
E— 9
E—10
F—11
G—12
H—13
I—14

I—15
J—16
J—17
K—18
L—19
M—20
N—21
O—22
O—23
P—24
Q—25
R—26
S—27
S—28
T—29
U—30
U—31
V—32
W—33
X—34
Y—35
Z—36

Total 666

This alphabet is confirmed in the Great Pyramid, which latter we completed geometrically by placing the figure of the Sphinx, on the capstone, atop thereof. The Sphinx, silent riddle of the ages, is the figure suggesting a male beast with the upper form of a woman. Placing such atop of the Great Pyramid, over the chambers of the King and Queen, which chambers are united by the Grand Gallery with its covering of 36 stones, symbolizes the unition of Male and Female, no longer as Be-st! (which was the curse laid on the

most *subtil* beast of the field), but as the Cry-st! the Saviour, which should unite all, the great ONE, and which in the unition of the visual-audible alphabet (acquired by the methods of the Beast first, and then fulled and made pristine by the teachings of the Christ), totals the whole integers of Word (God) as 666.

Turn to the 13th [Parturition-Birth] chapter of the Book of Revelation [Revealing] and the 18th [Co-ordination] verse therein:

> Here is wisdom. Let him
> that hath understanding count
> the number of the beast: for
> it is the number of a man; and
> his number *is* Six hundred
> threescore *and* six.

THE GREAT ONE

IV

II Timothy, *Chapter 2* (Relate):
15 (Locate-lodge): Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

THE CHRIST is the word of Truth, admittedly. In the thirteenth [Parturition] chapter of Revelation, John, the author, states that he stood on the sands of the shore and watched two beasts rise up out of the sea. The first beast received his power from the Dragon (*a* Draconis), and was fashioned as three wild beasts; the second beast that came up out of the sea was like a lamb, but he spake, also, as a dragon. The two beasts, as we have seen, represent the mortal and Immortal, the Son of man, and Son of God. The former, the Be-st! when recognized as the word of Truth becomes the Cry-st! It is this latter, whose numbers are those of the full alphabet, which in Timothy we are bidden to divide *rightly*, thus showing ourselves workmen who need not be ashamed, for we are approved unto God, or have proven ourselves to God. For this purpose is mortality made apparent, the Word made flesh.

And this "rightly dividing" the Word of Truth, we are told, is dividing the great ONE, or Oneness. As it is at first difficult to perceive how dividing the *whole* can produce a *oneness*, it is necessary, as always, that we go to Holy Bible and Pyramid to learn.

To refresh the memory of the reader, and obviate the necessity of referring to previous tables of Consciousness States and Alphabet, both are here repeated in the order given.

Consciousness States:

1: Life, Being.

2: Relation.
3: Construction.
4: Generation.
5: Comprehension.
6: Attraction.
7: Mutation, Transition.
8: Completion.
9: Evolution.
10: Conservation.
11: Re-volution.
12: Involution.
13: Parturition.
14: Re-creation.
15: Location.
16: Function.
17: Tuition, Intuition, Selection.
18: Co-ordination, Co-operation.
19: Volition.
20: REALIZATION.

The Alphabet:

1—A	Attraction	ARTICULATION
2—a	Reaction	
3—a	Expansion	
4—a	Contraction	
5—B	Expression.	
6—C	Contemplation.	
7—c	Consideration.	
8—D	Admonition, Guidance.	
9—E	Evolution, Issuance.	
10—e	Attenuation, Effort.	
11—F	Submission, Discretion.	
12—G	Releasment, Fruition.	
13—H	Synthesis, Convention.	
14—I	Assertion, Ego.	

15—i	Confirmation, Clarification.
16—J	Direction.
17—j	Inclination.
18—K	Suspension, Attention.
19—L	Acquisition.
20—M	Acceptation.
21—N	Adaptation, Adeptation.
22—O	Inclusion, Comprehension.
23—o	Destruction, Repletion.
24—P	Provision, Expectation.
25—Q	Obscuration, Mystification.
26—R	Excision, Preparation.
27—S	Expiration, Inspiration.
28—s	Spiritualization.
29—T	Limitation, Completion.
30—U	Presence, Presentation, Dedication.
31—u	Ignorance, Seclusion, Interiority.
32—V	Entrance, Incursion.
33—W	Volition.
34—X	Struggle, Concentration.
35—Y	Recognition.
36—Z	Insistence, Continuation.
Total 666	

Plato says that God perpetually geometrizes. By the Great Pyramid God certainly asserts the triunity of His activities, and tri-unition of His purposes, and His own Trinity,—and these manifestations are, of course, the manifestation of Wisdom, which is Mind. Thus, in symbol in the Great Pyramid, He establishes, and *divides*, the earth and the fullness thereof into its classified and numerized laws, by process of always tri-angulation, which really is the squaring of the circle, *pi*-ing the same. Thus to divide the word of Truth, as told in the Great Pyramid and Holy Bible, must we apply the same

process of triangulation in vogue in either, by which process each confirms the other.

The total integers of the word of Truth result in the number (666) of the Beast. *In dividing* the number of the Beast, which is Wisdom and the number of a man, the Great Pyramid regards the *whole* as a triangulation, or tri-unition of two equal numerals, the one which is alphabetically depicted as prostrate, the ~, and the other upright, |, horizontal and perpendicular; and even so, according to Genesis 1:26-27, and Genesis 5:1-2, does the Holy Bible. Remains then, obviously, but to apply the Pyramidal process by which such are rendered tri-unitive.

Place aux dames. The female is manifestly the "in-volutioned" or "in-turned" expression. Her processes of mental activity are *in*-tuitive. Even as *woman*, herald of the Hour of Darkness, Eve, which is woman's brightest hour, she looks within; and the Light of Night, in honor of the hour of her reign, is referred to as "she." The Great Pyramid orients itself at midday on the male sun, but at midnight on the female star Alcyone, most beautiful of the Pleiades. So, sequentially, to express in numerals the one of the *in*-sight, the female, must we *in*-turn the numerals of the Word of which is *She* a part. This is the process of *in*voluting.

*In*volution is circular in activity, and *in*-turning, or turning in on one another, is drawing-together, or adding. So to get the *in*volutioned, or female, expression of the numeral 666, which is the number of a man, we *in*turn these figures, which is to consider them as six *and* six *and* six, or 18.

In Consciousness, then, the number of the female is 18. The 18th Consciousness State is Co-ordination, which is the age of consent in the female, when, as in the 18th letter of the alphabet, she *appears* able to care for herself. But this unit 18 is in excess of the unit measure of the horizontal course of masonry, wherefrom are our Consciousness States correlated

with Holy Bible. Obviously our circle, 18, is yet too large, and must be reduced to true geometric circumference to preserve its place in the spiral stairway of Consciousness. *In*-turning this figure again results in *1* (one) and *8*, which is 9. As this number is less than the standard 10 it is final as the measure of the female of *the Word*, and in Consciousness is called Evolution. The ninth letter of the alphabet, be it observed, is that letter (—, which the female added to the alphabet by disobedience, the Eye pierced with the shaft of light, whereby the Hour of Darkness fell upon the world. Evolution proceeds by spiral, *in*wards, as travels the screw.

As is the female the intuitive one, so is the male the extuitive, the apparent, the lord. The Great Pyramid orients at midday on the sun, and on the tail star of the Dragon, *a* Draconis, which is the symbol of the Bright and the Morning Star, of the Christ, the word of Truth. Thus to procure, as does the Great Pyramid, the expression of the male, we must write down that which is *apparent*, visual, *over*, *remainder*.

The number 666 gives sixty-six courses of ten units each, with an *over*, *apparency* or *remainder*, of six. This is the simplest sort of mathematics, and not only foundational, but practically the whole of mathematics. In Consciousness, this remainder 6 is Attraction. Therefore the Consciousness of the Word is the tri-unition of Attraction and Evolution, 6 and 9.

God (Word) in Genesis 1:26-7, and in Genesis 5:1-2, says that He repeated his *own* image and likeness as male and female, and called them man. Consequently the unition of male and female would give us the expression of Tri-unity which God (Word) called *man*. That is, numerically, 6 plus 9 equals 15, and 15 is Location, Place,—the mount Zion of the old Psalmist, which is the Great Triangle, the Great Pyramid. Also man is one-five (15), which is the unit of measure of the Great Pyramid,—five sides, five corners, five-times-five courses upward to the Queen's chamber, which is composed

of combinations of fives, and ten-times-five courses upward to the King's chamber, which is also composed of combinations of fives,—symbolizes the five earth senses, and the five-pointed Star, the twice five Commandments, and the emblem of the Christ, the Word of Truth.

The Son, the male, sits on the Right Hand of God. This "rightly dividing" the word of Truth places the Son on the right hand, and the daughter, of course, on the left, and is TETRAGRAMING. *To Tetragram*, then, the number 666, we express it thus:

$$\begin{array}{c} 666 \\ 6+9 \\ \textcircled{15} \end{array}$$

Thus we have, by tri-uniting, or *Tetragraming*, the Word of Truth, when the latter becomes "rightly divided," *man* expressed as LOCATION, or Place,—the Place of which is the Word of Truth the chief corner stone, or Head. Alphabetically, the number 15 expresses the "I" (Confirmation), which we are taught to dot in eternal memory of the Light over the Pyramid, the All-seeing eye.

No further corroboration of the *Tetragram* could reasonably be required. Yet, lest any, sceptical, should talk of "coincidences" and "chance," one more direct demonstration is vouchsafed us, based upon this very number of a *man*, and in the very Pyramidal courses from which is the *Tetragram* derived,—the pitch, or rhythm, of the Ark, wherefrom is the nineteen (and finally true, or twenty) Chromatic Scale. For the number 15, the Chromatic, or Consciousness, numeral of the Word (God), (when the Chromaticism is True, consequently the Word of Truth), is derived by the unition of the numerals 6 and 9, and our entire scale of musical notes, in whatever language of accepted musical composition, is composed of these unvarying note-figures, 𝅗𝅥 and 𝅘𝅥, which are, as plainly as can be, the numerals of the Consciousness of

Attraction and Evolution, brought into ever-changing attraction and evolution to evolve what we term music.

> And the whole earth was of one language, and of one speech.

MAN is a homogeneous word. Man is the servant of God (Word). *Tetragramatically* he is expressed:

M—Acceptation	20
a—Reaction	2
n—Adaptation	21
	Total 43
	3+7
	(10)

10, Consciously, is CON-SERVATION, the Server. The numerals 1 and 0 contain, or con*serve*, between them the entire known numerals. Again we have a generic expression in confirmation of Genesis 1:26-27; Genesis 5:1-2; and Revelation 13:18.

The Son of man said, "I and *my* Father are one." St. John 10:30.

The words *my Father* are written, m-y F-a-t-h-e-r; pronounced, M-i F-a-t-h-ŭ. Consequently, the visual-audible expression of my *Father* would be m-i-y F-a-t-h-e-ŭ-r.

M—Acceptation	20
i—Ego-assertion	14
y—Recognition	35
F—Submission, Discretion	11
a—Expansion	3
t—Limitation, Completion	29
h—Synthesis, Convention	13
e—Evolution	9
u—Seclusion	31

r—Preparation	26
	191
	1+2
	③

CONSTRUCTION, the irreducible figure △, Trinity. There is only one Trinity, and that is God.

The my Father referred to is, of course, God, only. The word "God" is written G-o-d; pronounced G-a-d. Its visual-audible expression is G-o-a-d.

G—Fruition, Releasment	12
O—Comprehension, Inclusion	22
A—Expansion	3
D—Guidance	8
	45
	5+9
	⑭

14, Consciousness of Re-creation, Ever Creator; the Line of Beauty in expression.

Thus, the "I," which is the 14th symbol of the alphabet, and *my Father* (God, 14) are one.

The Holy Bible says that God is the W-o-r-d. *Word* is written, w-o-r-d; pronounced, w-o-e-d; whole value visually-audibly, w-o-e-r-d.

W—Volition, the double birth	33
O—Comprehension, Inclusion	22
E—Effort, Attenuation	10
R—Preparation	26
D—Guidance	8
	99
	9+9
	⑱

Word: Co-ordination,—that Wholeness, or Holiness, which is the difference between *man* and the beast of the field.

These integers by which Word (God) is made *man*ifest are male and female, both homogeneous words in themselves.

M—Acceptation	20
a—Attraction	1
l—Acquisition	19
e—Evolution	9
	49
	9+4
	(13)

PARTURITION

The male of Word, then, is Parturitive, or Giving Forth, Creator.

F—Submission, Discretion	11
e—Evolution	9
m—Acceptation	20
a—Attraction	1
l—Acquisition	19
e—Evolution	9
	69
	6+9
	(15)

LOCATION

The female of Word is Locative, or stable. It was in a *stable* where the Christ was born. Neither female nor male should however be confused with "man" and "woman." The former are the expressions of God, the latter the emanation of woman's false conception of God. Male *and* female are numerically 49 plus 69, or 118. *Tetragramatically* this 118 receives expression,—

118
8+10
(18)

18, Co-ordination, Co-operation; the purposes for which Male and Female were created in equality. The co-ordination of these integerically gave us the number 666, which is Wisdom, Mind, and the number of a man. See the *Tetragram* of "Word" whose integers *man* is.

That which God created male and female in His image He named *man*. The number of the complete Pyramid, and alphabet, He declared to be "Wisdom and the number of a man." In the Constructive (3rd) chapter of Exodus, the Recreative (14th) verse, He gives Moses a definite name whereby is the latter to make Him known to the Children of Israel.

> And God said unto Moses,
> I AM THAT I AM: and he
> said, Thus shalt thou say unto
> the children of Israel, I AM
> hath sent me unto you.

I—Assertion, EGO	14
A—Re-action	2
M—Acceptation	20
	36
	6+9
	(15)

15, The Place, "beautiful for situation," wherefrom come all the laws of the Universe. Also, exactly has this I AM the *male* and *female* and *total* numerals of the number of a man (666). Therefore, the why that Jesus called Himself the Son of man.

I—Assertion, EGO	14
A—Re-action, Recreation	2
M—Acceptation	20

T—Completion, Finality	29
H—Synthesis, Convention	13
A—Re-action	2
T—Completion, Finality	29
I—Assertion, Ego	14
A—Re-action	2
M—Acceptation	20
	145
	5+10
	(15)

Thus, the Son of man and the Son of God one and the same.

Certainly no more whole and eternal phrase than that name whereby was Moses to make known their God to the Children of Israel could be imagined. I AM THAT I AM is represented by the figure 15. The Word (666) *Tetragrams* on the number 15.

When the symbols of Word went forth from Babel as scattered tongues, not the slightest possibility of man's future was overlooked; nor was he to be permitted the knowledge of Wholeness that comes in revelation until such time when he should conditionally be ready for its unfoldment, until the Scripture was fulfilled, as says Holy Bible. Thus, as we have seen, was entrusted to the keeping of the blue-painted, nose-ringed Britain the knowledge *in use*,—and not overly intelligent use,—of the sacred symbol of Presence, Presentation, Dedication, the letter "U." And now, finally, do we find the one Whole symbol, the combination of all symbols, figures, and laws, entrusted alone, and solely, to a race of humans from whom betrayal of its meaning was impossible; who, knowing nothing of the value of this imperishable heirloom, yet worshiped such as the symbol of the Great Spirit Himself, and who are, or were, the original denizens of this country whose first written document frames the very essence

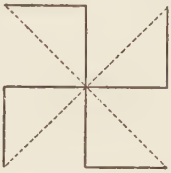
of Pyramidal lore stamped with the chief symbols of the Pyramid,—the real American, the North American Indian.

Zealously guarded by him, as a fetish of good luck, in council and kiva, this figure is formed by joining the male and female figures of the alphabet in the form of a cross with added extended arms pointing ever westwards, from which is its name, Swastika,—*S-was-tik-a*, (i)S-west-take-U(ur), i. e. "west take" the sacred symbol found among the Picts of Britain. And westward it went, as far westward as geographically possible, which automatically becomes eastward again, and westward the course of empire wended to recover its meaning of Presence, Dedication, dedicating the first document of the most westward country to the purports of the Great Pyramid, the Eternality of God and the Sonhood of man. For this figure of the Swastika is but the unfolding figure of the Great Pyramid, the Peer-amid, the cradle of Wisdom.

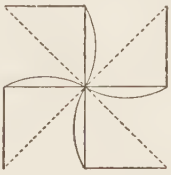
Starting with the dot, at once the starting and stopping place, four straight lines are drawn therefrom to four equidistant points, in symbol of the base lines of the square. At once the four *A*s, ARTICULATION, are apparent, the letters I, X, L (I excel), and the letters O, V, T (overt), also the figures 1 (one) and 0:

Placing the completing arms, pointing westward, on the figure, to complete the Swastika, the letters Z, H, and N become apparent, the figures 2 and 4, and having already accounted for the dot, the period, and the little circle, which are the starting point, we have revealed also in this second step of unfoldment, the triangle, square, the conventional four-leaf

clover, and the compass, also the combinations of the various letters to be arrived at by those already given. Here, then, are at once the fundamental laws of mathematics, arithmetic and geometry, of literature, and botany, of astrology:



For, overlaying the four original straight lines with the curved line of Truth, the Swastika again unfolds the petals of knowledge like a wondrous beauty flower, and there lie revealed to us in all the purity of Creation the U, the W, the S, the C, and the D, among others, the bladed screw of propulsion, the Egyptian lotus, which is the lily, the serpent, the female form, the human lips, the lines of the Etruscan vase, the nuptial flight of the Queen Bee,—and in short every law of the fine arts and the useful arts known to mankind.



It is with regret this manuscript turns from a revelation so wonderful and beautiful, but space does not permit the further following of these revelations here, and the purport of this work is but to indicate the direction to be traversed, not to work out the whole and so deprive the reader of his part of collaboration therein. To those desiring to further observe the revealments of the Swastika, the following out of the figure along these lines will reveal all, for the process is merely logical and sequential, the secret thereof the establishing of the dot, or placing the dot where it belongs over the "I," (in the

Swastika as the conjunctive point of the "I"s), thus lighting the Eye. And to light the Eye, is to acknowledge the Presence of the Light,—the All-Father, "The Father of lights, with whom is no variableness, neither shadow of turning."

This figure of the Swastika was the knowledge to be revealed to the children of Israel, the I AM THAT I AM, the symbolic expression of the Great Pyramid inspired by Wisdom, which is God. What words other than I AM THAT I AM could describe such a symbol, and such a revealing?

I AM THAT I AM, Consciousness of (15) Location.

Events do not "happen." If one admits this, one must logically carry such admission to its last analysis and admit that anything may "happen," which is to deny all laws of ethics, philosophy, mathematics, and the balance of averages. And as neither business nor the laws of ordinary life are conducted on such haphazard philosophy, it is but just to assume that neither are the affairs of the Universe. Consequently, it follows that if the Swastika was entrusted to the most westerly of all peoples, itself a symbol with arms pointing ever westward, and with the very name of *west* in its makeup, such must have been for some definite purpose. On unfoldment, this purpose is easily manifest.

And what of the fact that this symbol, itself taken from the Great Pyramidal system, foreran the inception of a newest country reviving in its first document, in its appointed leaders, and in its coinage, the very symbols of, and only of, the Great Pyramid, Masonry, as well as of the purports of that Structure and of the Holy Bible? In order to avoid suspicion of design, it becomes here necessary that the author admit he is not, has never been, nor contemplates application to become, one of that truly magnificent body of world's citizens styling themselves Free-Masons. This explanation is rendered solely lest it be assumed that he holds a brief in these frequent references to Masonry.

The word *Swastika* is written (visually), S-w-a-s-t-i-k-a; pronounced (audibly), S-w-a-s-t-i-k-ŭ: full value, S-w-a-s-t-i-k-ŭ-a; composition of 9 (Evolution) integers.

S—Inspiration, and Expiration	27
w—Volition	33
a—Expansion	3
s—Expiration, Inspiration	27
t—Completion	29
i—Confirmation	15
k—Balance, Attention	18
u—Ig-norance, Seclusion, Interiority	31
a—Attraction	1
Total	184

4+4
(8)
Completion

The Swastika when truly drawn presents the two figures 8,

With its two arms only,

it is the two figures 4.

The two figures are the male and female expression (see *Tetragram*) of the whole number of "Swastika," which whole number is one-eight-four. It may also be read (18)-K (4) A, and as such is that expression used in the Egyptian Book of the Dead relative to the breathing-*out*, and *in*, the *ex*piration and *in*spiration, of Soul, *Ka*, and the double *Ka*.

Prior to the time that modern Science took a hand in recognizing the Great Pyramid as a monument of oriented Lore, it was the fashion among certain so-called scientists to refer to the Great Pyramid as either a tomb, or a jail,—that is, a place intended for the incarceration of offenders, a sort of ancient Bastile. The absurdity of either of these claims has become, through the efforts of modern science, too manifest to require further comment, nevertheless the claim that the

Great Pyramid may have once been a sort of glorified jail affords here opportunity to test such word with the *Tetragram*, more especially as the two great nations of English-speaking peoples pronounce this word similarly, although writing it quite differently. For while the American calls this place a "jail," the Englishman with equal persistence insists that it is a "gaol." Let us see how either regards the purports of such place.

J—Direction	16
a—Attraction	1
i—Assertion	14

It is Assertion Attracted in the wrong Direction that gets the offender against society into jail.

l—Acquisition	19

And this Assertion is the desire for Acquisition by (19) Violence, which by such is miscalled Volition.

Total	50
	10+5
	(15)

J-a-i-l, 15, Location. An utter description of it, and of its purport; also possibly the psychological reason why the quasi-scientist rushed into the conclusion that the Great Pyramid must have been intended as a place of incarceration.

However, to the Englishman, this place is a

J—Direction	16
g—Releasment (the tearful eye)	12
a—Attraction	1
o—Comprehension, Inclusion (walled in)	22
l—Acquisition	19
	70
	10+7
	(17)

Thus, to the American a jail is a place of location for the unfortunate, or a place where he may recover his balance, his poise, his *one-tiveness*, while to the Englishman such is a place of tuition to the offender, where he becomes one-seven, or changed. Alphabetically, to the American jail is a place of (I) enlightenment; to the Englishman, (J) a place of inclining the wayward. And the difference is to be regarded in the integers expressing *sorrow* (12) and *inclusion*, or *encompass* (22), wherewith the Englishman makes manifest his idea of the intent of such place.

To anyone familiar with the conduct of English prison life and American prison life, this word analysis and *Tetragraming* of these two words will be sufficient; and for those not so informed, the author takes the liberty of suggesting an inspection of the nearest place of incarceration, or a few short hours of reading in any public library among any number of works dealing with this subject in all countries. Perhaps, for the American, Oscar Wilde's *De Profundis*, or *The Ballad of Reading Gaol*, will be found as instructive as any works in the matter of illustrating the differences between the English and American prison systems.

To the charge that the Great Pyramid is a tomb, the *Tetragram* answers:

T—Limitation, Completion, Finality	29
o—Destruction, Repletion	23
m—Acceptation	20
b—Expression, Propulsion	5
	77
	7+5
	(12)

In-Volution

To-M, whereby was produced Death, the wages of Sin. Hardly a description, however, of the Great Pyramid.

S—Inspiration, Expiration	27
i—Confirmation (con-formation)	15
n—Dependence (in this case)	21
	63
	3+6
	(12)

In-volution

In-volved in both *Sin* and *Tomb*. *S*-in, or inner darkness.

D—Closed Eye, Warning	8
a—Expansion	3
r—Excision, Preparation	26

(The darkest hour of Night is that which prepares for the Dawn. Before the hour of evolution, on the Cross, darkness was over the whole land.)

k—Suspension, Attention	18
n—Dependence	21
u—Presence	30

(". . . . If I make my bed in hell, behold, thou *art there*." Psalm 139:8.)

e—Evolution	9

(That letter made alphabetic by the Hour of Darkness, Eve.)

s—Inspiration, Expiration	27
s—Inspiration, Expiration	27
	169
	9+7
	(16)

Observe the Male and Female Consciousness States as descriptive of the Crucifixion. It was about the seventh hour,—

preceding the hour of evolution (9),—that *darkness* was over the whole land, and Jesus cried with a loud voice for

L—Acquisition (overcoming)	19
i—Ego, Individuality	14
g—Releasment, Fruition	12
h—Synthesis, Convention	13
t—Cessation, Completion	29
	87
	7+6
	(13)

Parturition,
Releasment, Opening

We call Darkness *Death*, and Light *Life*.

D—Closed Eye, Guidance	8
e—Attenuation, Effort, Struggle	10
a—Attraction (to otherness)	1
t—Limitation, Finality, Completion	29
h—Synthesis, Convention	13
	61
	1+7
	(8)

Completion,
Ending

Actually, *ending* is but *beginning*. Even in this mortal life, the completion of a thing is but the beginning of something other, for Evolution must evolute. Where, then, is thy sting, O Death? Where, Grave, thy victory? The processes of Death are but those of sleep, wherein we dream anew to other efforts.

S—Inspiration, Expiration	27
l—Acquisition, Overcome	19

e—Evolution	9
e—Evolution (Issuance)	9
p—Expectation, Provision	24
(Called a wise and kind provision of Nature.)	

88
8+7
⑮

Re-located: alphabetically, ("I"), con-formed,—made anew, refreshed. All of which are but the processes of the simulation of Death, *Sleep*.

In sleep we

D—Closed Eye	8
r—Excision, Preparation	26

(The symbol of the female breast discharging its milky complement. Observe how generally the "dreamer" *drools*, that is, waters at the mouth after the fashion of one, helpless, feeding.)

e—Issuance, Evolution	9
a—Attraction	1
m—Receptivity	20

64
4+10
⑭

Re-creation; *re*-imagery; *re*-membering; *re*-collecting.
Not in opposition to these, but utterly apart from such is

L—Acquisition, Overcoming	19
i—Ego, Individuality	14
f—Submission, Discretion	11

e—EVOLUTION 9

53
3+8
(11)

Re-V OLUTION

Re-volution is the eternal circle, which is Mind. Its integers are those two alphabetic expressions which stand for Male and Female, which united as *man*, are the image and likeness of God. These two figures (11) are equally proportioned, without the necessity of the symbol of lust connecting.

For the symbol of lust, even when performing the act of connection, yet stands as a bar of separation. The knowledge of the existence of such serves as a constant barrier between male and female, whereby, although created equally in the image and likeness of God, can neither mingle with the other in utter freedom, seldom without desire or fear. And slavery, desire, and fear are but the attributes of lust. Not by Lust, but by Love, is the Brotherhood of *man* accomplished.

Just as the author of this offering holds no brief for Free-Masonry, neither for Christian Science, nor for Romanism, Anglicanism, Protestantism, nor any sect or creed, so, too does he hold no brief for Equal Suffrage as a political movement. Nevertheless, he feels bounden to point out that no geometrization can ever be perfect that does not account equally for the female, for geometrization in its first and last analysis is tri-angulation, tri-unition, tri-unity, Trinity; and Trinity is the Whole expression of God (Word). Further, without this expression of male and female, "rightly divided" we have no word of Truth, no Christ, no All-Father, who states plainly in Genesis 1:26-27, "in our image, after our likeness," creating them, "in his own image [and likeness], in the image of God created he him; male and female created he them."

Equality is balance. The opposite of balance is insanity. On the *balance* of a business house rests its success; its unbalance preludes but swift disaster. Though man is the servant of God, no man was created the servant of another, and *man* is male and female.

> But be not ye called Rabbi:
> for one is your Master, *even*
> Christ; and all ye are brethren.
> St. Matthew 23 [REPLETION]: 8 [COMPLETION]

or *Be not ye called Rabbi: for one is your Master*, even *Christ; and all ye are brethren.*

The Christ is the Word of Truth, admittedly. To "rightly divide" the Word of Truth male and female must receive utter equality. For the demonstration of this was the *Tetragram* devised.

The two opposing elements are the so-called power of Lust, and the power of Love. The former makes for inequality, the latter produces perfect equality. In the verse above quoted, we are informed that "*even* Christ" is our Master, not *odd* Christ.

L—ACQUISITION	19
u—IGNORANCE, SECLUSION	31
s—EXPIRATION	27
t—LIMITATION, FINISH	29
	106
	6+7
	(13)
	SEPARATION, and foetal birth
L—ACQUISITION	19
u—IGNORANCE, SECLUSION	31
o—COMPREHENSION, INCLUSION	22

v—Incursion	32
e—Evolution	9
	113
	3+5
	(8)

Completion

Fruition, Wholly, Holy (Immortality)

13 is the alphabetic sign of the tearful Eye; 8 of the closed eye, the "blindness," and kindness, of Love. Also the G is the broken circle, and the 8 is the combination of two circles. Their added together whole expression, *Tetragramed,* results in the numerical 13, Parturition. For, says the Poet-Astrologer of Naishapur, "'tis but a hair divides the false and True,"—but, oh, what an *a*cross!

It is in the 13th chapter of the Book of Revelation wherein its author informs us of the acme of wisdom, which is the numbering of the Beast (666), that we learn also of a second Beast. Receiving its power apparently from the same source as the first Beast,—for it spake after its sign, or constellation, "as a dragon,"—this second beast is described as being "like a lamb" (Rev. 13:11). Elsewhere throughout this Book of Revelation, time after time, the Lamb is identified with the Christ, the expression of God (Word). Obviously, then, these two beasts identify themselves with the Word made flesh and with the Word of Truth. The Word made Flesh was Jesus, mortal; the Word of Truth, the Christ which Jesus, mortal, by process of crucifixion overcame to immortality. In best phraseology, therefore, the two beasts receive expression, when the second is lifted from mortality by the + cross, as Jesus the Christ in entirety. ◯

J—Direction	16
e—Evolution, Issuance	9

z—Insistence, Demand, Continuity	36
s—Inspiration, Expiration	27
u—Presence, Dedication	30
s—Expiration, Inspiration	27
	145
	5+10
	(15)

Location

15 is the *Tetragramed* number of I am.

K—Balance, Attention	18
c—Contemplation	6
h—Convention	13
r—Preparation, Excision	26
i—Assertion, Ego	14
s—Expiration, Inspiration	27
t—Finality, Conclusion, Completion	29
	133
	3+7
	(10)

Conservation

Jesus-Christ,—145+133=278
8+8
(16) Function (One-sex 16).

This, the completion of the Pyramid by added capstone expresses.

t—Completion	29
h—Convention, Synthesis	13
e—Evolution	9
u—Ig-norance, Interiority, Seclusion	31
	82

Jesus-the-Christ,—145+82+133=360

10+9

⑲ VOLITION

19, Volition,—the Line of Beauty which is *the* Way, which in the *New Testament* Jesus the Christ called Himself. The alphabetic 19th symbol is the letter "S."

The Beast raised to the 19th power (of courses) becomes automatically the twentieth power, REALIZATION. Jesus the Christ, then, typifies the first beast, which, raised to its place, is the first and second beast. This second beast must therefore receive expression in *Tetragramatic* processes whereby we "rightly divide" the word of Truth.

As the Lamb, represented by the second beast, is obviously the "gentle," or *in*turned, one, mathematical expression of this entity is obtainable by *in*turning or turning in, the figures female-*ly*. And again Holy Bible and Great Pyramid absolutely confirm each other.

THE ALPHABET

		(In-voluted)
A	1	1
a	2	2
a	3	3
a	4	4
B	5	5
C	6	6
c	7	7
D	8	8
E	9	9
e	10	10
F	11	2
G	12	3
H	13	4
I	14	5

i	15	6
J	16	7
j	17	8
K	18	9
L	19	10
M	20	2
N	21	3
O	22	4
o	23	5
P	24	6
Q	25	7
R	26	8
S	27	9
s	28	10
T	29	2
U	30	3
u	31	4
V	32	5
W	33	6
X	34	7
Y	35	8
Z	36	9
	666	207
	6+9	7+9
	(15)	(16)

15+16

(1) Life, Being, Tri-unity, Light.

Also the figure "1" (one) is the letter "I" (eye). The letter "I" denotes Light, Sight. In the Sin of the Ages it received attempted anthropomorphic expression as the phallic symbol, being regarded as the creative organ by *man*, whereby they be-

came man and woman. God (Word) is the "I," or Eye, the Light; in Egyptian masonry, Ra(y).

Said the Son of Ra(y), Osiris, who in the Holy Bible is called Jesus the Christ:

"And I [Eye], if I be lifted up from the earth, will draw all *men* unto me," St. John 12:32, and, "I and *my* Father are one ["I"]."

For "I," and "1" (one), are purely unitive in processes and expression, and when lifted atop the Great Pyramid draw all men unto, and into, *one* ("I").

Egyptian Masonry is the process whereby the Great Pyramid, with All-Seeing Eye, was constructed. This *Masonry* had its own particular symbolic expression, even as has all subsequent mental, religious movement, from Confucianism to Christian Science. The Egyptian Mason recognized a Trinity, and *a Trinity* only. He *represented* this Trinity by three *Expressions* of the All-Father, Ra (Ray), the Light. These expressions were, Osiris, the Son; Isis, the daughter; and Nepthys, the sister of Isis. Osiris represented the male of the Word; Isis, the female of the Word; and Nepthys, the confirmation, or con-formation, of the two. Hence, Osiris was, as his name indicates, the Son of Light, or Sight projected; Isis, insight; and Nepthys, the Veiled Sight. This composition completed the Triune expression of Ra, or Light, the All-Seeing Eye, as the Word of Truth.

In conformity with this triune Expression of Word, it is necessary then to account for Nepthys, the Veiled expression of Word, and as the veiling is the darkening, or *in*turning of sight, obviously to procure a numerical expression of such we must resort again to the mathematicism of involuted figures.

Visual expression, W-o-r-d; audible expression, W-o-e-d; triune expression, W-o-e-r-d.

W—Volition	33
o—Comprehension	22

e—Attenuation	10
r—Preparation	26
d—Guidance	8
	99
	9+9
	(18)

18,—Consciousness of *Co*-ordination, integerically divided into a male and female expression of *Evolution*. This, then, procures us an expression of the composition of the Word as Father. To obtain the Motherhood of God (Word) it is necessary to find an expression for Nepthys, thus:

	Evolutional expression in combined male and female integers.	Involutional expression of these combined integers.
W	33	6
o	22	4
e	10	10
r	26	8
d	8	8

That is, by again *in*turning or adding these combined integers of the alphabet, even as we *in*turn the Whole expression of a word *Tetragramatically* to obtain a Consciousness Expression of the same, and not allowing the integer so inturned to obtain above the number *ten* (10), we procure numerically an expression of the "Veiled Sight," which is, of course, the Hearing, or *Sound*. Thus in our full *Tetragram* we have the added together alphabet which gives us that combined expression of Word which is Biblically called *man*, and which is *Sight*, and the Consciousness expression of *man*, which is *Sound*. Completing the expression of the *word*,—

	Sight	Sound
Total	99	36
	9+9	6+9
	(18)	(15)

Word, thus, gives a grand total of 33, or of 18+15. This 33 represents the courses necessary to the final degree of Free-Masonry, the lifetime of Jesus the Christ, and the unit distance between the King's and Queen's Chambers in the Great Pyramid. 33 consciously reduces itself to 3, △, as representative of W-o-r-d.

Even as with every other of the Laws of the Universe are the processes whereby we become named. In the Bible it is to be noted very careful attention has been paid to the naming of the various people appointed to carry out certain projects, and definite reasons for the giving of such certain names are quite emphatically told. In the case of Jesus, it may be recalled, His birth was foretold under the name Emanuel (E-man-u-well), but upon the assumption of the role of the Christ by Him His name became Jesus (J-*is*-S, the Way). *Saul*, so soon as a definite constructive purpose was manifest to him, superseding the destructive one of his election, became automatically *Paul*, and constant changes of this sort are too familiar to be in need of repetition here. Even the very names of the Almighty undergo as many as five distinct changes in Genesis alone, all under the personal supervision of God Himself. When we apparently create, that is, repeat, an object, or a purpose, we name such, even as when we write a book. Man as an integer of Word would logically have a name,—as many names as purposes to be fulfilled.

There exists obvious reason why we may shorten Thomas to *Tom*, but none why we should call Richard *Dick*, William *Bill*. And although Elizabeth abbreviated to *Lizzy* is partly sequential, Peggy for *Margaret* is as inexplainable as Ted for *Theodore* or Ned for *Edward*. Then there are the various nick-

names we have fastened upon us from time to time, accountable for only as the *appearance* of ourselves to those inflicting such names upon us. For while one boy may, for instance, impress a schoolfellow as sufficiently like a "tadpole" to earn from the mouth of such schoolfellow this nickname, it is not probable that this appellation would appeal to its unfortunate wearer as at all true to himself. And in accepting, and answering to, such name, he more than likely but yields to *force majeure*.

Why, for example, should *Richard* be called *Dick?*

R—Excision, Preparation	26	8
i—Confirmation	15	6
c—Consideration	7	7
h—Convention, Synthesis	13	4
u—Presence, Dedication	30	3
a—Attraction	1	1
r—Excision, Preparation	26	8
d—Guidance, Warning, Admonition	8	8
	126	45
	6+9	5+9
	(15)	(14)
	15+14	
	(9)	

Evolution, Issuance

To anyone familiar with the literature of a century or so ago, it will be at once apparent, both from the two ultimates (15 and 14), and from the Grand Ultimate (9), why Benjamin Franklin selected the name of *Richard* for the hero of his Almanack.

D—Guidance, Warning, Admonition	8	8
i—Confirmation, Conformation	15	6

c—Contemplation	6	6
k—Hesitation, Attention	18	9
	47	29
	7+2	9+2
	(9)	(11)
	9+11	
	(20)	

This Grand Ultimate (9) in Richard's name may serve to explain why Richard Coeur de Lion chose to become crusader, even at the risk of his crown.

Richard makes a good soldier, sailor, or adventurer, because he has strongly implanted in him the purport of issuance. This latter should be evolutional, for that is Richard's cross in life, the processes of which are integerically given in his name.

Dick is inclined to be passionate and changeable in the extreme. He acts on impulse, and is easily led. His lovable qualities are always apparent, yet he is wayward. In the Grand Ultimate of Dick's name (20) is the crux, for he may elect to make this Reality either Spiritual or Material, Love or Lust.

W—Volition	33	6
i—Confirmation, Clarification	15	6
l—Acquisition, Conquest	19	10
l—Acquisition, Conquest	19	10
i—Assertion	14	5
a—Attraction	1	1
y—Recognition	35	8
u—Presence, Dedication	30	3
m—Acceptation	20	2
	186	51
	6+6	1+6
	(12)	(7)
	12+7	
	(19) Volition.	

William crossed (7) the seas to the conquest (19) of England, —that is, to graft the Norman tongue on the Saxon of the Angle; and with the battle of Hastings the Saxon passed (7), and the present sturdy race of Englishmen was born.

B—Expression, Propulsion	5	5
i—Confirmation, Conformation	15	6
l—Acquisition	19	10
l—Acquisition	19	10
	58	31
	8+4	1+4
	(12)	(5)
	12+5	
	(17)	

A bill is an accounting of credit primarily, intended to inform us of our indebtedness. It is also clearly a teaching in the matter of expenditure, of balance, and of prudence, as is its dollar namesake. When applied to man it suggests strength of purpose and determination, even domination,—all of which are hallmarks of what we think the teacher.

The Great Teacher does not force His presence or doctrine upon us. He presents such to our consideration, then leaves us absolutely free choice. If we decline, He does not call us fools. He calls us always and ever His children, and says that as such, whatever we may conceive individually of our importance and mentalities, we are all equally His children, male and female, and that our name is *man*. It is indeed a hard, hard lesson to learn.

These examples, as indeed all others in this offering, have been picked without purpose aforethought by the author, other than as led by the text of this matter. Their adaptability to the illustration in hand is in the province of the great One for revealment.

It should be here noted,—and has not been remarked on before, of purpose,—that the *female* figures of both the Sound and Sight *Tetragrams* are always the same numerically, hence Consciously. As a mathematical phenomenon explanation of this is only to be found in the realm of the Spiritual, and thither the individual user of the *Tetragram* is directed by this work. This sameness of the Female figures in both *Tetragrams* of any one word, however, is the reason for the symbolic mythology of Egyptian Masonry. In *Tetragraming* it is an absolute check upon the trueness of the integerical ultimates.

Neither the purpose of this offering, nor the Line of Beauty, which is the sole way to mastery, permit that we pass from this Part without a *Tetragramatic* expression of woman.

M—Acceptation	20	2
a—Attraction	1	1
e—Effort, Attenuation	10	10
r—Preparation	26	8
i—Clarification, Confirmation, Conformation	15	6
y—Recognition	35	8
	107	35
	7+8	5+8
	(15)	(13)
	15+13	
	(8)	

Mary was the mother of Jesus, Biblically. If the reader will turn to the story of the Annunciation of the coming birth of Jesus, to Mary, the-mother-to-be, as told in the Gospel according to St. Luke, beginning with the song of Mary (chapter 1: verse 46):

> 46: . . . . . My soul
> doth magnify the Lord,

47: And my spirit hath rejoiced in God my Saviour. . . . . .

he, or she, will need no further explanation as to why the mother of Jesus of Nazareth, the Man who was to evolute the World, should be called "Mary." For the very first two symbols themselves, "M" *Acceptation* (verse 46), and "A" *Attraction, Rejoicing*, tell the story in the beginning, as do the following integers sequentially.

The purport of the symbolism of Egyptian Masonry became wholly lost what time the Star of Light was removed from its polarity, and the Northern Transept of the World went dark. A pantheism of animal-headed gods sprang up to replace it, and the same condition of affairs arose as would manifest itself should we suddenly take to worshiping the symbols of the Alphabet rather than the Word (God) which they but express in divers expressions to us. This attempted anthropomorphization of Word, hitherto consummated in darkness, is the Sin of the Ages, and has resulted in the wages of sin for all of us, Death. Ra, the All-Father, and Osiris, his generic son, wore *symbolically* the heads of Hawks in token of the masterful flight of this bird, of gentleness, and of the Line of Beauty. Not until after the pantheology of Ra, Osiris, and Isis, did Isis assume the Crescent Moon of Evening, announcing that she was Eve, the Hour of Darkness, as testified by the ornament on her forehead.

But the Book of the Dead represents these children of God, too, as in *human* guise. Ra (Ray) is the name of Light, the All-Seeing Eye. His Son is O's-Eye-O'er-S, the Serpent symbol, and Osiris wore the Serpent about his forehead in token of his intellectual mastery over the serpent. Eye's-S (Isis), Sight's Line of Grace, bore the Flower of Egypt, the Lotus,in her hand. In-F-Thee-S,—the Veiled Lady Nepthys,—is only shown on the left hand of Isis, her sister. Really, it is beautiful. O's (Mind's) Eye-O'er-S,—Mind's Eye (Sight) over-

breathes, or breathes outwardly; Eye's S,—Eyes In-turned, or inspired Sight, which is Insight; and In-F-Thee-S, in-Word, or inward, Thou breathest, Nepthys, . . . the three breaths of the Great Serpent, the Great One.

In the hand of Osiris is always the figure of the *Tetragram*,

the Square and the Compass, the Cross and the Crown.

Thus, in recognition of his mission, holds Osiris, the son of Light, the measure of Heaven and Earth in his hand,—the *Tetragram*, or Key.

What is the mission of Osiris?

O—Comprehension, Inclusion	22	4
s—Inspirit-ation	27	9
i—Ego, Individuality	14	5
r—Preparation, Excision (the surgeon)	26	8
u—Presence, Dedication	30	3
i—Individuality (Eye)	14	5
s—Inspirit-ation	27	9
	160	43
	10+7	3+7
Tuition	(17)	(10) Service
	17+10	
	(7)	
	Transition	

Osiris, by virtue of the *Tetragram* figure in his hand, announces himself as master of the *Transit*. In his name there are 7 integers, and the female of both *Tetragramatic* expressions of him are 7. The Grand Ultimate of his name is also 7.

In the Holy Bible the son of Word is known as the son of a *carpenter*. A carpenter works with a T-square and Compass.

Revelation, *11th Chapter:*

1: And there was given me a
reed like unto a rod: and
the angel stood, saying, Rise,
and measure the temple of God,
and the altar, and them that
worship therein.

It is said that Truth is stranger than fiction. As a matter of fact who is to say which is Truth, and which is fiction, as we conceive such? For what we call Truth is *established* and *perceptible* fact only, whereas fiction is the fact of Consciousness, and Consciousness is the *awaredness* of Truth. The presumption that what is written of a material world must be *real*, just as what is written of an immaterial world must be *unreal*, is purely the reversal of fact by the presumption of the mortal. As a matter of fact, all the so-called Truths of the material world prove in the last analysis to be but inverted, or imaged, imaginings of the *im*-material world, and the things that we can taste, touch, feel, smell, and with the mortal eye perceive, but mutative forms without substance.

The predecessor of the moving picture was a little booklet containing a number of poses of pugilists, dancers, or actors, which when turned swiftly leaf by leaf through the fingers of the hand produced the effect of a continuous moving-picture. As a matter of fact, exactly that process is what is accomplished by the physical eye, whereby are constructed the myriad forms of what we call sight. These *forms* become held in a state of tension, even as the picture is held on the screen of the "movies," until such assuming apparent *substance* seem to us *real.*

When Bunyan wrote the *Pilgrim's Progress*, he chose the language of Fiction in its most obvious sense,—Allegory, —wherewith to present his subject. Both before and after Bunyan, even to this very day, that method of presentation

of Truth is observed. It has many advantages over the cold, straight method of direct presentation, as it both affords scope for rhythm of expression, and by its very allegoric phraseology serves to impress its facts deeper on the memory of listener or reader. Do the daily happenings about the household, or fairy stories, most impress the child? And, in later years, which does the matured mind retain? A good story is always a good story, but to become an impressive story it must be clothed in appealing language.

In that Book called the Holy Bible we become at once aware of the use of language such as we can not in speech equal. To the scholar and classicist, be he in agreement with the contents of Holy Bible, or not, it affords the pleasure in words that a rare gem does to the connoisseur of such. It has inspired more happiness, strife, perplexity, agnosticism, despair, and martyrdom, than all the books of all the world combined. Its sale ever steadily increases. Simply as a book of a collection of stories, it is the father of all known literature ancient, mediaeval, and modern. Write as you will, however originally, and only the fact that there is no copyright on the Bible, that it is of "no private interpretation," saves you from the embarrassment of the commission of plagiarism.

Charles W. Eliot, sometime President of Harvard University, once quietly observed that it was time we got away from the *tyranny* of the Bible. The first five books of this Book of books, we are led to suppose, or have led ourselves to suppose, were written by a mortal called Moses. In infancy, we are apparently instructed, Moses, who was a Hebrew, was recovered from waifdom or possible death from among the *bull*rushes of a stream by a daughter of the then reigning King of Egypt. This august lady, so Scripture informs us, had her protégé brought up as a Prince of the Royal House of Egypt. It is to be remembered that the Royal House of Egypt was most distinctly royal in its every aspect,

preserving a blood-hereditary dynasty that has defied repetition; for brother and sister united in wedlock to conserve the royalty of such intact. The first inconsistency of this story, concerning the introduction of Moses into membership in such family, as a purely material fact becomes at once an obstacle to credulity.

Secondly, these Hebrews, or Israelites, of whom was Moses a child by birth, had been held in captivity for some little time; and as the policy of Egypt appeared to be an utter national disintegration of the Hebrews, it is only logical to assume that they proceeded to carry out such disintegration by the only means known to nations to accomplish such, by a disintegration and paralyzation of the mother tongue.

In any case, it seems Moses was brought up from earliest infancy far from the people of his speech, as a Prince of the then Reigning House of Egypt, and as such, of course, was versed in what of the Great Pyramidal lore was part of the necessary up-bringing of every Egyptian Royalty. So that, up to the age of forty years, his mother tongue must have been purely hearsay to Prince Moses.

At this age Moses, it appears, had the misfortune to slay an Egyptian, practically in self-defense, and certainly in defense of another. The commission of manslaughter in self-defense, or to save life, is recognized as justifiable even at this day in all civilized and uncivilized nations. In Egypt it is a moot question whether slaughter, by a Royalty, would be considered an offense. Yet Moses, a Prince of the Reigning House, and therefore exempt from the common law, by the accidental killing of a man virtually in self-defense, is forced to flee for his life like a common felon. Yet apparently was his act of so little judicial moment, that at no great time thereafter he could walk boldly and unmolested into the very presence of the Pharaoh himself, and that without any further reference to the causes of his so abruptly leaving the shelter of his

adopted father, the King of Egypt. Oddly, too, when Moses presents himself at this court where for forty years of his life he must have been a personage of very great distinction, it is as an utter stranger without credentials.

But, putting aside these manifest material inconsistencies, —or inconsistencies of material facts,—it is palpably obvious that if we are to read the story of Moses, even as the story of Samson, of Job, of Solomon, of Jesus of Nazareth, of Saul, and the weird imagery of Isaiah, and the hauntingly beautiful descriptions of John in Revelation, we must read such as they were written, as *scripture*, in the *Spirit*, as psychologic accounts of psychologic happenings, and not as the stories of material flesh and blood men. John says he wrote Revelation *in the Spirit*. This is not to say that these men had no earthly conceptions, no material presentations; but that the Biblical accounts of the happenings, whereof they were historical part, are psychological, or Spiritual, and that with such solely is Scripture concerned.

This writing is concerned solely with the realm of Word, which is the realm of the real, or Spiritual. As such it knows all men to be the Sons of God, even as all women are the Daughters of God, both in utter equality. No other interpretation will satisfy either this offering or Scripture. Those things that are of the earth are Caesar's; the things of God (Word) are all that are accounted herein. Hence the material presentations of Word,—can there be said to be such,—of the mortal Moses, Solomon, Jesus,—were there such,—are not included in this offering.

Moses, then, we are informed,—to continue his story,— was removed from the environs and tongue of his birth until approaching what we term early middle life; yet despite this handicap, he was able, it appears, with perfect facility and mastery to begin, almost immediately, and to complete, *in the Hebrew tongue*, about as large and copious a *magnum opus*

as was ever contemplated by man,—and on such a subject!

In the preface to what we term the standard, or *Prince James*, edition of the Holy Bible, we are informed on its title page that it is translated *out of* the original tongues, and in its preface a dedication is made by these "translators" to the reigning monarch who we believe ordered such translation. This monarch is addressed as "the Most High and Mighty Prince James [no comma after James, so that we gather he was not "the most high and mighty Prince, James," but "*Prince* James"], by the Grace of God, King of Great Britain, France, and Ireland."

It is a pity that the numeral of this James' Kingship was omitted, but even with such omission it is at once obvious that no Prince James, or King James, was monarch of Great Britain, nor Prince of the same, for the very patent reason that the Kingdom of Great Britain was not declared, ratified, or formed by the four lesser Kingdoms until (circa 1707) after the last of the Scotch and English Kings, and Princes, James were laid to rest.

This King, or Prince, James was also, we are informed, King of France. Here history is challenged. If any Prince James, or King James, of England was also a King of France, —and he must have been a Prince James, or King James of France, or else held the French throne under an alias,— neither the Patents Royal of England nor France, to say nothing of the histories of either country, record such fact.

Thirdly, if *Prince* James, to give him his *Biblical* title, established a sovereignty over Ireland at this date, neither English nor Irish will admit such; unless possibly he was one of the James succeeding Oliver Cromwell, and even then his Irish sovereignty is not historically established. So we must assume this dedication to *Prince* James,—for they do not address him as King,—of these various countries, to have been an invention of the "translators," for certainly it is not

supposable that men of such erudition could be so historically inaccurate about the reigning King of their own day and country.

Moreover, it seems odd that no slightest account of the personalities of these same "translators" is preserved to us. A work of this description is a weighty matter. It is easy to find the names of the authors of the various articles in the Encyclopaedia Britannica of any date, for instance; and although occasional articles, stories, or poems, may be anonymous, or attributed, here and there in literature, there is not the record of any work of importance remaining unknown either as to its authorship, or to its translations, if such occur. If the scholars,—and they must have been very learned, profound, and famous ones,—who "translated" the Bible out of the original tongues, chose to remain utterly unknown, there is certainly nothing in their translations to show why such modesty should have become necessary, for language, spelling, and style of diction are such as were not in vogue during the reign of any James known to history, nor in fact in vogue during the times of any other known monarch.

Further, why in this Preface do all of the words that could serve to localize it occur always, and only, in italics? That has never been the custom in any document written in any language and in any time. *England*, *English tongue*, *Occident*, etc., all occur in this guise. Can it be that the same method of "rejection" as that giving us the number of the Beast, is again applied to tell us what is really so obvious?

Hebrew is not, and never has been, a universal language. As a matter of fact, it has never been as universally popular as is present-day Chinese, for instance; so why the God of all mankind, who established Himself as Word, should pick out a formless, strictly local, unalphabetic tongue to express Himself in, is utterly un-obvious. And how He could express creation in that tongue is as impalpable as how, in such case,

we obtained the letters of our alphabet. If you admit that this language we, calling ourselves English-speaking, communicate in is the Original Tongue, when all the earth was of one language and of one speech, then you have a definite and logical reason for the offshoot alphabets of Hebrew, Greek, Persian, Chinese, and all other attempts to express man symbolically. But if you maintain that Hebrew was the original tongue of the Word, the one language and one speech of the whole earth, then you have to alter history and account for the English alphabet and the English language. And, since the War of Words, just completed, wherein the true alphabet nations were opposed to the unalphabetic nations, this tongue and language are becoming Universal with increasing rapidity.

"Come, let us reason together." In what language, other than English (as we call it), is to be found the word *Bible?* The names *Genesis*, *Exodus*, *Leviticus*, *Deuteronomy? Numbers*, of course, might be a translation of the equivalent Hebrew word for such; but no language in the world will disclose the other quoted four names, saving that of the Book whose lesser books they title. The word *Pyramid? Tetragram?* In the New Testament, we read of *Stephen*, *Philip*, *John*, *James*, and *Peter*, as followers of Jesus. Since when were such names applied to Jews? Yet these men were all Jews, we are told,—Jews of Jews, born, circumcised, reared, and taught, in strictest accordance with rigorous rabbinical law. Also, if any Jew before or after the Nazarene bore the name of *Jesus*, both religious and secular scripture have failed to reveal such. Instead, the name seems to have since deteriorated mostly as the given name of Spanish muleteers and Mexican peons solely. But, finally, if you stop to consider, of what Hebraic, or other language, name is *God* a translation? For it certainly can not be claimed as a translation of the name *Jehova*, because that name is used constantly in the "translated" Old

Testament, neither of *Jah* nor *Ywah*. And, lastly, who ever heard of translating *proper* names, not to mention such a proper name as that of the Almighty Father?

The title page of the New Testament informs us that it was "Translated out of the Original Greek," (not "from the Greek," please observe). What was the original Greek when all the earth was of one language and one speech? At the time that Jesus is accredited with walking this earth, *Greek*, nationally virtually *dead*, had become only the scholarly, if not the court, language of the known world. As such it seems to have enjoyed somewhat the same position that has French until recently. But although the man of culture is supposed to possess some familiarity with the French language, it is not expected as a means of communication from the lips of, say, Italian, Portuguese, or Irish laborers. One should not be, but nevertheless would be, astonished to hear even an American workingman conversing with a fellow laborer in letters proclaiming such niceties of speech as those of Racine, or Rostrand. And yet this is exactly what Biblical language, if translated from the Greek, would proclaim the fishermen and laborers who followed Jesus capable of, for the language of the grave and cultured scholar was apparently their daily, even personal, medium of intercommunication. But in any case they were not Greeks, and probably from their environment, on the shores of a provincial lake, and their stations in life, had never come into close contact with any of that nation; and if there is a more difficult mode of expression than Greek to the one of another speech, no schoolboy who has been stopped from playhours to master the irregular verbs and neuter gender of that language will admit such possibility.

In Isaiah 19:18, quoted at the beginning of this offering, we are told that five cities in the day of the Lord shall speak the language of Canaan. What was the language of Canaan, —Greek?

Finally if Greek and Hebrew were the inspired languages God must now be speechless.

But as a matter of Biblical fact, there is neither English, French, Greek, Hindustani, Persian, Choctaw, nor any other one-tongue as a distinct expression, for all languages and tongues unite correlatively, and their unition is nearer that which we call English than any other form of known speech. God (Word) is Universal, not racial nor national.

Ense libertatem petit inimico tyrannis. As Dr. Eliot said, it is time we got away from the tyranny of the Bible; time that we entered into the fullness of our inheritance as the sons of God, and *that* inheritance we are told is the one speech and one tongue of Universal Brotherhood and Sonship. The sword of liberty makes itself an enemy of tyranny. Out of the mouth of the "*one* clothed like unto the Son of man," says the 16th verse of the 1st chapter of Revelation, "went a sharp two-edged sword." This sword is "rightly dividing," and it is the enemy of tyranny. Mark how the use of the *Tetragram* by Jesus is referred to in the Bible itself.

The scribes and the Pharisees, we are told, had brought before Him a woman taken in adultery. Explaining this fact to Jesus, they sought opportunity by the manner in which they put their questions to trap Him into some expression contrary to their rabbinical law.

> St. John, *8th Chapter:*
>
> 6: . . . But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

Jesus as the skilled workman was supposed to be the one who could "rightly divide the word of Truth." Also, He was the son of a carpenter, brought up at least, partly, at His father's trade, hence versed in the use of square and compass. If not "rightly dividing the word of Truth" at such time,

are we to suppose that He was idly scratching words of the sort that one usually writes on the ground with one's finger, or the point of a stick? The ground is not a field in which to indulge in lengthy scripture with the point of one's finger, nor suitable for literary passages.

If, then, Jesus at such a time, and knowing that He was being tempted into a trap, "stooped down and with *his* finger wrote on the ground," it is logical only to assume that He was writing something pertinent to the moment, and something the whole import of which He could not carry in memory to the full without the momentary assistance of written figures. In other words, if He was not *Tetragramming* the situation for a suitable reply,—He, the master of the *Tetragram*,—then the only remaining assumption is that He must have been writing merely anything to obviate the necessity of a reply.

And yet He did answer, and at once; that is, as soon as He had "lifted himself up" from what He was writing on the ground. So remains but the conclusion that the Master was using the weapon of mastery to "rightly divide the word of Truth," and procure a balanced reply, which in all effect He gave His "tempters."

This work has sought to avoid the appearance of "preaching," or "teaching," asking rather that the reader collaborate with the author in the presentation of what is herein written in Brotherhood, which is equality of sonship. But it is felt that here it is only just to the purport of this writing to point out how much can be accomplished, and how much failure saved, by following out just Jesus' method of "rightly dividing the Word of Truth" in crisis. It is *balance* in business that promotes success, and the *Tetragram* was devised for balancing or "rightly dividing" all conditions of our Father's business. Jesus went about His Father's business. Manipulating the Stock Exchange, blacking boots, managing the affairs of a

bank, sweeping the streets, measuring out groceries, and any other of the legitimate activities of man are, when carried on in balance, or "rightly divided," our Father's business. To be about such successfully, the word of Truth, which is all that sustains the whole system, from Wall Street to the running of the corner grocery, must be in *balanced* ledgers, "rightly divided," honestly apportioned. Anything other, history of both business and nation has, over and over, shown but to be productive of failure. And the balanced methods contributory to business success are just as necessary to our every act of private, personal life.

Says a sundial in a quiet, old, lichen and ivy grown churchyard in England,

Horas non numero nisi serenas.

"I count only those hours that are serene."

THE SONG OF SONGS, WHICH IS SOLOMON'S

V

As Has Been said before, it is not the purpose of this work to become inconoclastic of established order, but in the presentation of the Word, as offered herein, it becomes necessary at times to point out obviously intentional discrepancies in Scriptural text, as well as obvious intents in such discrepancies. Thus, in the Gospel according to St. Matthew, chapter 1, verse 1, we read:

> The book of the generation
> of Jesus Christ, the son of
> David, the son of Abraham.

Then follow for 16 verses an account, apparently, not of the *generation*, or work, of Jesus Christ, but of His *ancestry*. Are *generation* and *genealogy* the same? Or, is it possible that the "translators," those silent ones, whose diction has been the despairing admiration of the man of letters throughout the ages, knew not the difference between the words *generation* and *genealogy?* Is there no significance that the "Son of David" was also the builder of the Temple, and of Gezer, constructing the former in proportion so that with microscopic accuracy it should counterpart the Great Pyramid? Building this Temple, too, without the aid of axe or hammer. The Son of David, in the Holy Bible, is called Solomon. Solomon builded a Temple whose measurements correspond absolutely with the Chamber of the King in the Great Pyramid. In Revelation *the* King is identified as *the* Christ.

Solomon is repeatedly called the wisest of all men. In the 12th verse of the 1st chapter of II Chronicles, God Himself, addressing Solomon, says:

> Wisdom and knowledge *is*
> granted unto thee; and I will
> give thee riches, and wealth,
> and honour, such as none of

> the kings have had that *have been* before thee, neither shall there any after thee have the like.

As the Son of man, Jesus, according to His genealogy, succeeded Solomon by several centuries, it is only to be assumed according to this direct arrangement recorded by God Himself that Jesus could not hope to equal Solomon in either wisdom or knowledge. Here we arrive at an *impasse*. The only solution seems by acknowledgment that the *Son of David* was the *Son of David;* that the Biblical Jesus and the Biblical Solomon were one and the same. What further light thereon in Holy Bible?

THE SONG OF SOLOMON.

Caption to Chapter 1.

1, The church's love unto Christ. 8, Christ directeth her to the shepherds' tents: 12, The church and Christ congratulate one another.

The first verse to this chapter, whereof the contents state it to be entirely concerning Christ and His church, says it is

> The song of songs, which *is* Solomon's.

Solomon was certainly the son of David, and so, according to St. Matthew, was Jesus Christ.

c—CONSIDERATION	8	8
h (silent)—CONVENTION	13	4
e—ATTENUATION	10	10
u—PRESENCE	30	3
r—PREPARATION	26	8
c—CONSIDERATION	8	8

h (silent)—CONVENTION 13 4

108 45

8+9 5+9

(17) (14)

17+14

(1)

Life, which is *not* Hate, but Love.

The *church* was, then, Christ's *Life*, or *Love*.

CAPTION TO CHAPTER 2.

1, The mutual love of Christ and his church. 14, Christ's care of the church.

Even as in chapter 1, this whole chapter concerns apparently the love song of a man for a woman, and of a woman for a man, yet in such perfect hermaphroditism of expression that it is often almost impossible to distinguish the differences in the two speakers or singers.

Through 8 chapters in all does this Song of Songs run, and each chapter heading tells succinctly that it describes only the love passages between Christ and His church, yet in the text of this Song of Songs not one mention is made of either by direct or indirect reference, and the supposition in such text is indicated to be that of a love song of Solomon's, at what time that wisest of monarchs answered the impulse of his heart. Certainly it is a song of a male to a female, and a female to a male, in most impassioned and unintelligible language. Oddly, too, neither from pulpit, platform, chancel, nor desk, is any reference ever made to this divine "Song of Songs." It is avoided as though it were the incantation of the Devil.

But, not only is it divine in rhythm, but designed even as the *Tetragram* to "rightly divide the word of Truth." Its hermaphroditism is perfect. Its poesy and metre are un-

equaled. For its sentiment, turn, for instance, to chapter 8, verse 8:

> We have a little sister,
> and she hath no breasts;
> what shall we do for our sister
> in the day when she shall be
> spoken for?

The two singing are supposedly utterly enwrapt in the joy of their own loves,—yet they pause to think of the little deformed sister. Is there any greater testimony to Love itself than that? "Greater love hath no man than this, that he lay down his life for his friend."

Unequaled in poesy and beauty of sentiment, the Song of Solomon serves yet a greater purpose, for it confirms in metre the Consciousness States of the *Tetragram*. The number of rhythmic impacts of each verse, *Tetragramed*, will give the Consciousness State which the numeral of each verse suggests.

The Holy Bible was written by masters, under the direction of the Master. No mistakes are possible to such. This rhythmic impact, so obvious in the Song of Solomon because of its perfect poetry, is carried out throughout the whole of both Testaments, from Genesis to Revelation. Thus, the memory of such verses, because of the suggestion contained in the Consciousness States of such, are retained, when the mere words would be forgotten; so that, even though we have neglected to open the Bible since the school days of childhood, verse after verse from the oldest, and only, Psychology in the World comes tumbling into place when wanted; and to lips, utterly unframed to the repetition of Scriptural text, come at odd moments to confirm story, adorn tale, or point moral, scraps of quotations from the Holy Bible, as though such were matter of every-day phraseology.

Finally, referring again to the original language of the

Holy Bible, why the constant italics in its various passages? It is possible, of course, that such might have been inserted as *single words*, or as *a verb*, for instance, by the "translators" to clarify the text; but when it comes to whole added italicized lines, obviously not part of any of the original, one logically inquires why the liberty?

Take, for instance, that verse (6) from the 8th chapter of the Gospel according to St. John, before quoted,

> But Jesus stooped
> down, and with *his* finger
> wrote on the ground, *as*
> *though he heard them not.*

The first italics, *his*, might have been inserted by the "translators" to clarify the act, although it is difficult to conceive how He could write with another's finger, but are we to assume that these "translators" would take the liberty of adding a whole sentence of six words, not needful to the unitalicized text, of their own volition? Such presumption would not be tolerated in the translation of a modern novel. We had best close the Holy Bible here and now, for apparently we are not reading the inspired Word of Truth, but the conception of such by a number of unauthentic, unknown "translators."

Or,

> St. Matthew, *1st Chapter:*
> 6: And Jesse begat David the
> king; and David the king be-
> gat Solomon of her *that had*
> *been the wife* of Urias.

Or,

> I Chronicles, *28th Chapter:*
> 21: And, behold, the courses
> of the priests and the Levites,
> *even they shall be with thee*

for all the service of the house
of God:

And these courses, to be with us *even*, are 10-10, male and female as *man*. Or,

Solomon's Song, *4th Chapter:*
2: Thy teeth *are* like a flock
of sheep that are even shorn, ...

That is to say, by what right would any translator of any text add such a line as in the above verse, or any of the preceding verses here quoted, more especially when the omission of the italicized words makes just as good sense in every particular? It almost seems as though the "translators" had attempted to change the meaning of the text itself, for certainly in the majority of cases wherein such italicized words are used the interpretation is vastly different to what would be the case without the interpolation of such. These interpolations occur with greatest frequency throughout the entire text of the Holy Bible. Wherefore, it is obvious that either these "translators" took such liberties with Holy Bible, that there is no slightest dependence to be placed on their "translation" of such as an expression of God, or that such italicized words were deliberately introduced in the original writing with purpose aforethought. In this latter case, obviously no "translator" is responsible for the language and text of Holy Bible.

And if these italicized words were deliberately introduced with especial design?

Italics are devised to emphasize, or call especially to the reader's attention. The Pyramidal way of calling attention to the chief corner stone was to obviously reject the same, and this rejection was accomplished by putting such corner stone where every visitor to the Great Pyramid would be obliged to pass by it, and by very nature of its symbolism,—the Sphinx,—stop and wonder at its purport and history, its

raison d'être. Apply this same process to the italicized wordings in the Holy Bible, and with equal ease the capstone becomes automatically lifted therein into place, and the swastika of language opens its petals of wondrous revealments, so that the reader will see and hear therein the beautiful story of the male and the female, which is Word, the love of Christ for His church, the Song of Songs, which is Solomon's.

WORD: We-heard; and to hear is to obey. Jesus, the expounder of Word, said, the first commandment of all is, Hear, O Israel,—that is, Hear, O is real. The O is the circle, the symbol of Mind. *We*-heard,—the We is the male and female of Word, likeness and image, by which in Genesis 1:26-27, God proclaimed Himself as *Us*.

ISRAEL: Eyes-real. The All-Seeing Eye.

BIBLE: By-Able. It was *by* Able, the man of the second birth, that the salvation of mortal man was to be wrought. The Able Bye, or Way, was taught by the Christ, who called Himself the Way.

PYR-AMID: PEER AMID, look in the center, go to the root of. The city which, in Revelation, is lighted from (amid) within.

TETRAGRAM: The symbol of workmanship in the "rightly dividing of the word of Truth." The Symbol of the Crown and the Cross, the Circle (Compass) and T-Square, the tools of the Carpenter and Mason, without which the latter has no Lodge.

> And when they were
> come unto a place called Gol-
> gotha, that is to say, a place
> of a skull,
>
> St. Matthew 27: 33 (Degree of Masonry)

Gall-goeth-o'er, as this place in metaphorical Biblical *sound*-language is called, or the Place of a Skull, the Head, wherein the name of the Beast, says the Bible, was written, and of the bitterness of which the Crucified refused to drink until it be replaced with His Father's name, that was to be written in the *foreheads* of the Faithful (Revelation 14:1).

For,

> They gave him vinegar
> to drink mingled with gall:
> and when he had tasted *thereof*,
> he would not drink.
>
> St. Matthew 27: 34 (Masonic Degree, the alphabetic X)

> And the scripture was fulfilled, which saith, And he was numbered with the transgressors.
>
> St. Mark 15:28 (LOCATION-COMPLETION)

The Son of man must be *numbered* with the transgressors at the place of a skull, before attaining to the Head. The only known method of numbering Him would be by the *Tetragram*.

Behold the place of a skull, the place of Crucifixion, as told in Holy Bible, *Gall-goeth-o'er*. Here, the strength of head, or headstrongness which led to the first disobedience by the woman, is crucified, or expiated for by her seed, so that the word of Truth becomes rightly divided, in balance, the woman regaining her own. From this is the figure of the *Tetragram* derived by means of which we count the number of the Beast, which the Bible says is wisdom, and by means of which are the transgressors, and the Son of man, all numbered,—even the hairs of the head, and the little obscure sparrow that falleth,—by means of which the little breastless sister is considered and made whole.

Tetragram,—T-true-gram, or True measure and weight by the T, (T-square).

The homogeneous word g-r-a-m, *Tetragramed*,—

G—Fruition, Releasment	12	3
r—Preparation	26	8
a—Re-action	2	2
m—Acceptation	20	2
	60	15
	10+6	5+6
	(16)	(11)
	16+11	
	(7)	

Transition is the *Way*. There is but the one Way, for the Straight Line must give place to the Line of Beauty, and the Line of Beauty merges at once into the O, the circle. "Hear, O is real." Thus, by direct reasoning, the Tetragram becomes T—true-circle.

Now to "true" the circle we have given us since time immemorial the figure ╥, which we call *pi*, as to the value and process of use of which there has been since the ages learned debate. This "truing" of the circle is mathematically demonstrated by the Great Pyramid in its proportions. So we have ╥, or T, true-circle.

A second's observance shows the figure *pi* (╥) to be but two "t's" placed close together. Wherefore such read, of course, T-T, or "TeT,"—thus for

> Tetragram, read *Pi* (╥), True-Circle, or the True Square of the Circle,—the balancing of the sexes, the Brotherhood of Man and consequent Fatherhood of God.

This final revealing comes in the Book of Revelation. Revelation means revealing. Our word "News," we are told, is

gathered in sequence by the composition of the scattered integers which tell the four points of the compass, or circle,—*N*-orth, *E*-ast, *W*-est, *S*-outh,—even as we are informed the sons of God are to be gathered from the four corners of the earth finally. Revelation is News. The gathering of the word *News* together integerically is obviously by *Tetragramatic* process, by the squaring of the circle.

*N*orth—*E*ast—*S*outh—*W*est,—Four distinct words gathered integerically into ONE.

> Genesis, *11th Chapter:*
>
> 1: And the whole earth was of one language, and of one speech.

Thus says the Free-Mason:

> "The Holy Bible, Square and Compass are not only styled the Great Lights in Masonry, but they are also technically called the furniture of the Lodge: and . . . . . it is held that there is no Lodge without them."

MASON: My Son.

MASONRY: My Son Ra (the Light, or Sun). The Son of Ra (Ray) is Osiris. In the hand of Osiris is the Square of the Circle, the *Tetragram*.

SCIENCE: S-Eye-hence: *In*-sight, or true sight; Wisdom (Rev. 13:18)—Eyes-real.

S—INSPIRATION	27	9
c—CONTEMPLATION, INVESTIGATION	6	6
i—ASSERTION, EGO (Truth)	14	5
e—ATTENUATION (final analysis)	10	10
n—ADEPTATION, MASTERY	21	3
c—INVESTIGATION, CONTEMPLATION	6	6

e—Evolution	9	9
	93	4^8
	3+3	$8+3$
	(6)	(11)
	6+11	
	(17)	

Science is In-sight, In-spiration, In-tuition. Also it is *one-seven*, one Transition, or the *one* Way.

M—Acceptation	20	2
a—Attraction	1	1
s—Inspiration	27	9
u—Presence, Dedication	30	3
o—Comprehension, Understanding	22	4
n—Adeptation, Mastery	21	3
r—Preparation, Excision	26	8
i—Confirmation	15	6
y—Recognition	35	8
	197	44
	$7+8$	$4+8$
	(15)	(12)

Exactly (integerically) the 9 units of processes, or hours, on the Cross, as told in the four Gospels.

15+12
(7)

Transition

The *Way*, and there is only one way, the Way of Ability, Bye-Able. Transition is by the Transit, and the Transit is circular in shape and process, pointing always to the four quarters, N-E-W-S. Hence Masonry, Transiting, or the Art of the *Tetragram*,—Tetragraming.

Adequately to express such, we have no word for LOVE, apparently. The Egyptian Mason called this word *Ah More!* which, in the subsequent confusion of tongues as told in the 11th chapter of the Book of Genesis, became fused (or confused) into the one word *Amour*, and also *armor*. This latter was, during the dark ages, mortal man's way mostly of expressing his love.

The last war, we are told, was to be called *Armageddon*.

Christ, in the Holy Bible, spoke in *parables*. A *parable* is a *parabola*. Geometrically, the Line of Beauty is a *parabola*. It is also a *parabola* in figure of speech. Finally, Webster's dictionary defines a *parable* as a "similitude."

Thus *Armageddon*, the last war, announces itself in *parable*, *Ah More Getting*.

A—EXPANSION	3	3
h—SYNTHESIS, CONVENTION	13	4
M—ACCEPTATION	20	2
a—CONTRACTION, CLOSING	4	4
o—COMPREHENSION, INCLUSION	22	4
r—PREPARATION, EXCISION	26	8
e—EVOLUTION, ISSUANCE	9	9
	97	34
	7+7	4+7
	(14)	(11)
	14+11	
	(5)	

COMPREHENSION
INCLUSION
ALL

IN THE SONG OF SONGS, which is Solomon's, Male and Female speak, or sing, what apparently purports to be a pastoral; and a *pastoral* is a poem which relates, among other things, of the loves of shepherds.

This SONG is titled to be the loves of Christ and His Church, but is sung as from Solomon to *his* love. Christ, in the Holy Bible, be it remembered, is spoken of once and again as the *Good Shepherd*,—He who was sent to the lost sheep,—and is the Shepherd King, of course. So, logically, this SONG which is Solomon's, and is all about Solomon, but is titled as the loves of Christ and His Church, would be sung in *pastoral*, or *shepherd* parable. But there is also another reason for the *shepherd* symbolism in this, and such reason is to be found in verses 7 and 8 of the first chapter of this SONG OF SONGS, which is Solomon's:

> 7: Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?
>
> 8: If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

Why should the words *thy flock*, in the 7th verse, be in italics? Obviously not because the mysterious "translators" of the Holy Bible were unable to find those words elsewhere in this text, for in the lines following, as well as in the verse following, *flock* and *flocks* are both used in unitalicized form. So that, by process of elimination, we arrive at the only conclusion possible,—namely, that by this so obvious emphasization, even as in the case of the Sphinx, it is desired that the reader especially observe and reflect upon the word *flock*, or the words *thy flock*.

What, then, is *flock?*

Webster's International Dictionary of the English Language describes such thus:

> *Flock:*
>
> *A company or collection of living creatures. . . . A Christian church or congregation; considered in their relation to the pastor, or minister in charge.*

Of *flock* Dryden says:

> *Friends daily* flock.

Milton poetizes:

> *The heathen . . . . came to Nicanor in* flocks.
> 2 Macc. 14:14

And Lord Tennyson, referring to a pastor and his congregation, writes:

> *As half amazed, half frighted all his* flock.

The Christ is the Great High Priest, and the chief corner stone, on undisputed Biblical authority. His *flock*, therefore, would be logically those of His congregation, or those who congregate, or draw-unto Him.

> And I, if I be lifted up from
> the earth, will draw all *men*
> unto me.
> St. John 12:32.

Men emphasized, even as *flock*, whereby it is patent that Christ's *flock* is *man*.

The Christ is figured in the capstone of the Great Pyramid, which when lifted up from the earth draws all the integers known as *man*, whose number is 666, unto it. At noon, this chief corner stone, in place, is the apex of the Pyramid,—that solemn index finger which points continually to the sun overhead, and by the distance of which from the Great Pyramid's base is the mean of the sun from the earth computed. And this apex of the Great Pyramid is the one and only exact spot

on the earth's known surface where, at precise noon, the phenomenon of a directly overhead sun occurs always. Hence, in the SONG OF SONGS, which is Solomon's, His Church asks of Christ where He makes His *flock* to rest *at noon*.

And, that there may be no mistake in confirmation of this exact location where, in symbol, the Christ makes His flock to rest *at noon*, in the following verse (8) the Christ advises His Church, if she know not the where, to follow the footsteps of the flock and feed *her* kids beside the shepherds' tents.

Why the *shepherds' tents?*

The Great Pyramid is the center of that three Pyramidal group, all unique in the exactness of their orientation, which is known as the Gizeh Group. It is generally supposed that this group, or at least its central figure, was erected during the reign of the Hyksos Kings of Egypt, who were called the *Shepherd* Kings. The Gizeh group of Pyramids has also been called the *Shepherds' Tents*.

But why *tents?*

T—COMPLETION	29	2
e—ATTENUATION	10	10
n—ADAPTATION	21	3
t—COMPLETION	29	2
	89	17
	9+8	7+8
	(17)	(15)

TUITION LOCATION

17+15

(2) RELATION

The thirty-second letter of the alphabet, V, as well as the second Consciousness State, 2, amply confirms the correctness of usage of this word *tent* in this connection. *Tent*,—*ten*-t; *ten*-(t) placenta, *place-enter; ten*-t(tie). *Ten*-d: the Shepherd was sent to *ten*-d his flock, or to *even* it, to make it 10—10.

. . . . . *even*
Christ; and all ye are brethren.
St. Matthew 23:8

So, in The Song of Songs, which is Solomon's, says the Christ to His Church, If you would know where the flock is made to rest *at noon*, go feed *your* kids beside the Great Pyramid. And that which is *beside* the Great Pyramid is the figure on the Capstone, whose number is 666, and which, in place, *evens* and balances all.

* * * *

In the Holy Bible the Christ is unmistakably identified with Solomon, both being the son of David.

Solomon builded Gezer.

He builded the King's House.

He builded the Lord's House.

He builded the Temple.

He builded without the sound of any building tool.

The dimensions of the Temple and of the King's Chamber in the central figure of the Gizeh group are identical, inch for inch, cube for cube, cubit for cubit.

The King's Chamber is also identified with the Son of God.

The Son of God is called the Christ.

The Christ claimed that He could *re*-build the Temple within three days, or units of Consciousness.

* * * *

The Song of Songs, which is Solomon's, concerns the loves of Christ and His Church.

Solomon was, of course, a master Mason.

The Free-Mason acknowledges the Masonry of Solomon. So does the Bible.

In Temple lore, the Master Mason is Osiris, the Son of Ra, the Son of Light, Life, Being, God.

In the Holy Bible the Master Builder was the son of a carpenter, Himself a carpenter.

Mason and Carpenter both work with T-Square and Compass. In his hand holds Osiris:

THE MESSAGE FROM THE KING'S COFFER

SAN FRANCISCO
1920

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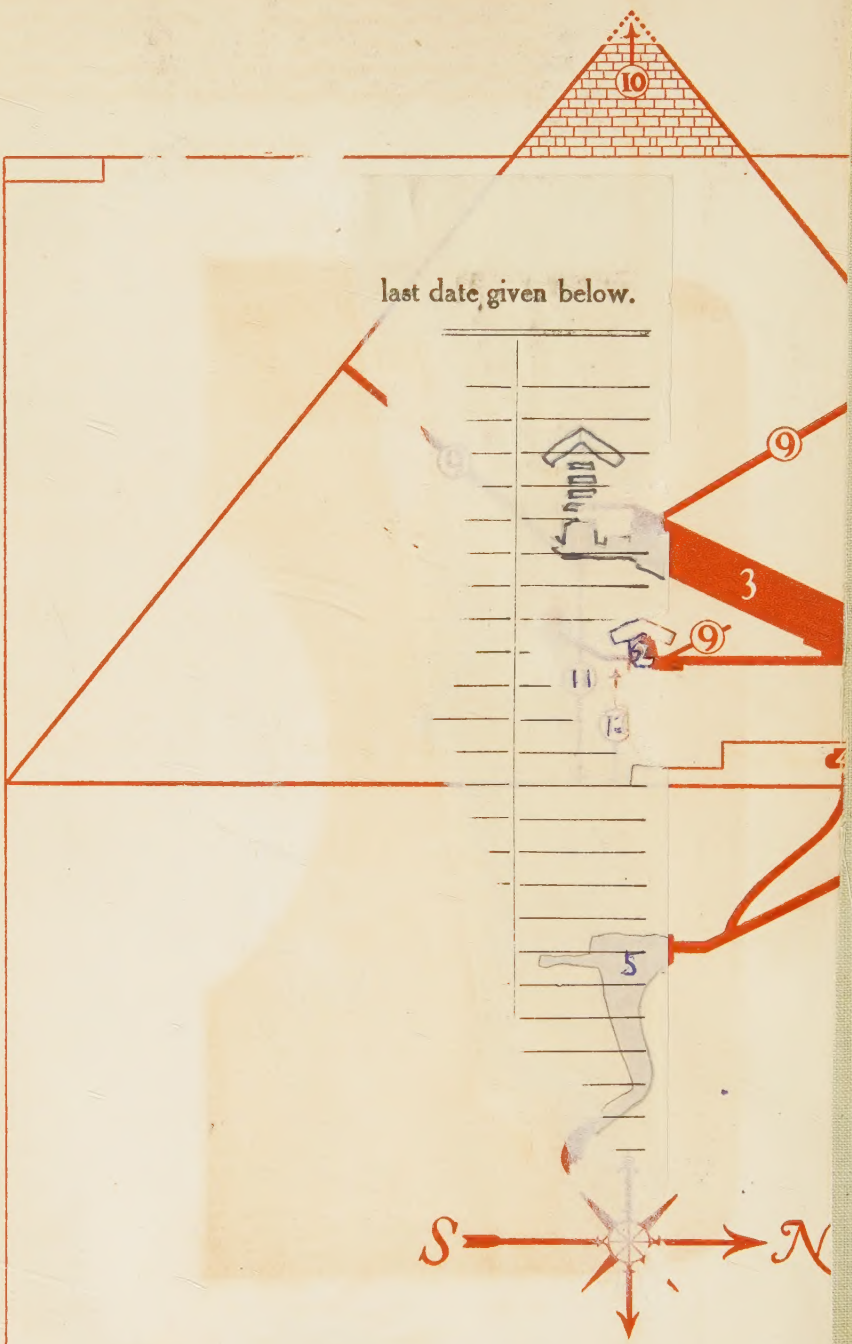

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